

There foloweth the .X. Hystories of Troye.



Le pifre de Deſea deſſe de Prudence/
emioye a leſperis cheualerens Hector
de Troye/ avec cent Hiſtoires.
Nouuellement Impriees

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Chronicl of the .x. Emperours of Troye.



Le Roy de Troye deffend le Roy de France
contre a l'assault de l'Empereur de
Troye / avec une grande
Bataille.

The prologue.

The Prologue of the translatour.
BOke of thy rudenesse by conspderacion
Wangid in the wadowes of ad assheiment
For thy translatoure, make excusacion
To all to whom thou shalt thy selfe present
Beseechyng them upon the sentement
In the composed to set theyr regarde
And not on the speche cancred and frowarde.

I shew them, & thy translatour hath & wyte
Doct to obtayne thankes or remuneracions
But as the entent, to do the to be wryten
As well in Englande, as in other nacyns
And where myfordre, in thy translaton is
Unto the perceyner, with humble obeysaunce
Excuse thy redner, blamyng his ygnorance.

And pray hym where he fideth & myfordre
To take the payne, therein to amende the
Do & by hym, thou be not blamed but fordre
But enuyous tongues, fro the god desende the
As he dyed thy traslatour ever whā he pēned &
Therefore whā thou shalt, be blamed of enuye
Set not his rancour, at a buttersye.

Let hym go kepe the dore with aglaron
Doughter to kynge Lypres of Athens

And

The prologue

And dylygently hym selfe dyspose
With her against maner any to make resistence
That he neuer entre to here by violence
And lyke to Ethna as is skylle and ryght
Let hym breng him selfe a hurt none other myght

¶ And yf any man make question vnto the
Howe thy redner in his translation
Without in telligence had audacite
For to presume vpon this compylacion
Yf he be of honour make thy supplexacion
For pardon therof, and yf he lone dyscent
With lawfull excuse, pray hym to be content.

¶ Whiche shalbe this, say that the translatour
When the to reduce, he set his enterpryse
Way flowing in youth, what time & istigatour
Of best hath most power, vice on hie to surmyse
Fyndynge hym in Idleness, whiche to dyspyse
He hath enterprysed, this rude reduction
For youth may not yelde most eloquent iustice
(on)

¶ And yf he wolt, as yet, further reply
Agaynst the translation, thus or thus
Alledge the vpon Authorities boldely
As of seynt Bernarde, the doctor melliphaons
Howe he sayth agaynst all persons ocious

Al.

what

The prologue.

What accōpt or reso shalbe by you forth brought
Whā you it shal behoue to tell ech ydle thought.

The sayd seynt Bernarde saith that ociosite
Is mother to vyce, and stepdame to vertue
She ouerthroweth stronge men into iniquyte
She noyssheth pryde, and vertue doth subdue
And maketh the way redy, best to pursue
Do alway (saith Iherome) some good busines
That the deuyll, fynde the not in ydleness.

Hayth also the holy doctour Augustyne
No man that is stronge, and able to labour
Dought to be Idle, but to some worke enclyn
And to the same sayth Iohā Cassiodore
The Idle man thynketh vpon no more
But lecherous blandes, to make his bely chere
Therefore pray all that shall the rede or here.

To take in gre this symple translacion
As (without doubte) all vertuous wyll do
But suche as ben replete with emulation
May not refrayne & theyr hertes draweth vnto
Thus (boke) remembre what thou hast to do
More charge (as now) shal not to the be layde
But do thy best, in this that I haue sayde.

Enne prologue.

The fyrste hyfforke.



There begynneth the Epistle,
whiche Othea the Goddes sen
de vnto Hector of Troye, when
he was of the age of .xv. yeres.

The fyrste tepte.



Othea goddess of prou-
dence
whiche doeth adresse
good hertes in valyaunce

A. iij.

To

The. i. Tept.

To the noble Hector, pynce of
moſte excellence
Whiche flouryſheth in Armes
haſt ſo great puiſſaunce
That whom thou encountreſt
thou putteſt to vtteraunce
Done to the mighty Mars god
of battayle
Whiche all the feates of Armes
ſuſteyneth or doth to ſayle.

¶ And alſo to Mynerue, the
goddelle puiſſaunt
Mayſtreſſe of armes, as poetes
gyue ſentence
Successour of the Trojans try
humphaunt
Pynce of Troie, and of the Ci
tezens

Myne

The .i. Gloſe.

Theyre vnto Pyramus, father of
ſapyence

Salutation ſendeth fyrſte vnto
to the
With perſpyghte true loue, With
out dupleſſyte.

The fyrſte Gloſe.

O Then after the gree & entent may
be taken for þe ſagenes of a womā
And as the auncient before that they
had receyued the lyght, and ſpendour of
the fayth, adoured and woꝛſhypped ma-
ny Goddes, vnder whiche lawe ben paſ-
ſed the moſte hyghe Seygnoryes & lord-
ſhippes that haue ben in the worlde.
As the realme of Aſſyꝛe, of Perſe, the
Greekes, the Troyans, Alexandꝛe, the
Romaynes, and many other. And ſpeci-
ally all the moſte great Phyloſophers,
As that GOD ne had as yet ſette open
the gate of his mercy. In this preſent
age we Chriſten men, by the grace of

A.iii.

God

The .i. Booke.

God enlumyned of the betray & perfyte
fayth, may reduce and bryng unto Mo-
ralitye the oppnyons of the auncyentes
And therupon many Alegoryes may be
made, And as they were accustomed to
adoure and worshyp all thynges, which
aboue the comune course were preroga-
tyue, or fortherynge the comune profyte
by any maner of grace, many Ladyes,
whiche were in theyr tyme, were called
Goddesses.

And it was of a trueth after the Hy-
storie, that in þ tyme of Troye the great
flowryshed in his hygh renome. A mo-
che sage Lady named Othea consyde-
ryng the fayre youth of Hector of Troy
than moche flowryshynge in vertues,
whiche myght be a demonstrued of gra-
ce to be in hym, in tyme to come. Send
vnto hym many fayre and notable gys-
tes. And especially his fayre destroyer,
whiche was named Galathee, to whom
in goodnesse none in the worlde myghte
be compared. And for so moche as all
graces

The I. Blosk.

graces mōdayne, which a good knyght ought to haue were fxyed and comprysed in Hector, we may say morally that he them toke by the admonastemēt and aduertysment of Othea, whiche sende vnto hym this Epistle. Morallye. By Othea we shall take and vnderstande the vertue of Prudence and sagesse, wherof she right well prouyded & acurned. And as the.iiii. vertues Cardynall be necessary to a good gouernance, we shall of them speke here in this present volume hereafter. And to this fyrste, we haue gyuen a name and taken the maner to speke somewhat Poetyquely, and accordynge to the veray Hystory the better to ensue and proccede vpon our matter, and to our purpose we shall take some auctoryties of auncyent Philosophers. We shall say eyn so in this present volume, as by the sayd Lady it was gyuen or sende vnto the good Hector, that semblably it maye be vnto all other despyngge bountye and sagesse.

A.v.

And

The .i. Tepte

And how the vertue of Prudence is mo
che to be recomended, speaketh the prin
ce of Philosophers Arystotle.

For so moche as Prudence is the moste
noble of all other thynges it oughte to
be demonstred and shewed by the best re
ason, and the most couenable maner.

The .i. Tepte

AND as I haue great desyre
and talent

My selfe to endeuoure, the per
fyghte noblenesse

Of the to preserve and euer to
augment

And that thy valyaunce and
hygh prowesse

In all tymes be obserued with
out distresse

By myne Epistle thy youth to
supporte

I wol the ennoztter say & exhort
(re.
Co!

Thē. l. Tēptē.

Of suche thynges, as bene
moſte neceſſary

To balaunce hygh great and
preemynent

And to the oppoſite of prowes
contrary

To the ende that thy good her
te ſet his entent

The hoſe ſo to gerte by good
aduertyſement

That flyeth by the ayre and pe
gaſus is named

To whom al balpaunt hertes
ben attained.

For ſo moche as I knowe
that thy condycyon

To feates cheualrous is right
able to ſtande

Upon

The. i. Tepte.

Upon all sydes by direct incli-
nacyon

More than of other. v. hundred
thousande

And as a Goddesse, I knowe
and vnderstande

By science, not by perceyue ne
coniecture

In euery thyng what shalbe
thyne aduenture.

Of the well me ought to ha-
ue remembraunce

For wel I know algates that
there shall be

Worthiest of worthy, and most
of valyaunce

And aboue all other haue the
renōme

But to thentent that I be lo-
ued of the

Loued, and why not: sythen I
am she

Loth to come to her whiche al-
them enhaunse that haue me
in chyerrie.

CSyttynge in my chayre, I
rede them a lesson

whiche vnto the heauens doth
them to ascende

So I the praye that thou be of
them oon

And that thou me beleue and
well my wordes attende

Remembrynge well what I
the wyte and sende

And yf thou me here recounte

proferer or say

A thyng that is to come after
(this day.

¶ And that I to the saye, that
thou as well it ought

As yf it were pasted, to holde in
memozie

Know thou for truth, that they
ben in my thought

Compysed by the spyte of pro-
phesie

¶ Therfore entēde & be not wery
For nothyng shall I say, that
is or shall befall

¶ Than I say yf they be to come, re-
membre them at all.

The prologue of the Allegorie.

¶ For to bring to Allegorie the purpose
of oure matter, we shall take vnto oure
saye

The prologue of the Allegorie.

sayenges the holy scripture to the edy-
fyracion of the soule, beyng in this my
serable wo:ld.

EUen so as by the soueraygne say-
ence and hyghe puyssaunce of God,
all thynges ben creat and made, reaso-
nably, they ought to attende and atway
te for they: ende by this mynistracion.
And so: so moche as our soule of God,
creat and made after his propre Ima-
ge, is of all his creatures most noble as
ter Angelles. It is a thyng conuenable
and necessary that it be adorned of ver-
tues, wherby it may be conueyde to the
ende wherto it is made. And in so moch
as it maye be empesched and letted by
the assautes and instigation of the e-
nemye infernall, which is her mortall
aduersyte, & oft tymes her destourneth
to come to her beatytude, we may call
the lyfe of man very cheualric, as the
Scripture in many places doth expresse
and as al thynges mondayne ben tran-
sitory

The.i. Allegorie.

Victorious and fallible we ought to haue in continuall memorie the tyme to come whiche is without ende. And soz so moche as this is the conclusion and the perseyte cheualrie, and all other is of no comparyson, and that therof the victorions ben crowned in glorie. We shall take the maner to speake of the spryte cheualrous. And be this done bo to the laude of almyghty God pryncypally, and to the profyte of them which shall take dylectacion in the herynge of this present volume.

The fyrste Allegorie.

In lyke maner as prudence and sagesse is the Mother and conductres of all vertues without whom they may not be wel gouerned. It is necessary vnto the spryte cheualrous that of prudence it be aourned, as saith saint Augustyne in his booke of the singulartie of clerkes that in what place that prudence be abidyng lightly may be clesed and eschewed all thinges contrary,
but

The.i. Allegorie.

but there as Prudence is dyspyled, all
thynges contrarpe haue signourie and
dominacion. And to this purpose sayth
Salomon in his Proverbes.

*Si intraveris sapientia cogitum et scientia ga-
mine tue placuerit consilium custodiat te/et pru-
dentia seruat te. Proverbioz in secundo capite.*

The.ii. Hystorie.



The.ii. Teyte.

AND to the ende, that thou
vnderstande

What the behoueth to do, and
that

B.i.

that thou make
 The vertues more proppce and
 apte to thyne hande
 The better to come to, receyue
 and take
 The promysse wherof, I here
 spake
 As of buyssaunce/valyaunce/
 and Cheualrous
 Albeit so, it is aduenturous.

¶ I tell
 Yet vnto the, one thyng shal
 A Syster Germaine, is there
 one to me
 Replete with Beaultie, that o-
 ther doth excell
 But ouer al thing in espectralite
 Swete, and coye, she is atten-
 pted wyle and fre

And neuer With the, she is sur-
prised

For any thyng, without mea-
sure promysed.

¶ She is the goddesse of atten-
peraunce.

Withouten whom, the name
of great grace

Thou mayste not obtayne, for
but she pease the balaunce

All valueth not, when peyle in
this case

Therefore thou shalt her fauou-
re purchase

For she is the Goddesse in price
moſte rayſed

Of all that ben ſage, moche lo-
ued and prayſed.

The.ii. Glose.

OThea sayth, that Attēperaunce
is his systre, whom he ought to lo-
ue. The vertue of attēperaunce very-
tably may be sayd systre and semblable
vnto Prudence. For Attēperaunce is
the demonstraunce and shewing of pru-
dence. And of prudence foloweth attē-
peraunce Therfore she saith that he hol-
de attēperaunce for his frende, so as
seblably ought for to do all good knygh-
tes desyring the lawde that is gūe to
all good, so as sayth the Philosopher
named Democritus. Attēperaunces
amodereth, or measureth the vices, and
maketh persyre the vertues.

The.ii. Allegorie.

The vertue of attēperaunce whi-
che hath the proprete to lymite su-
perfluyties ought to be had of the good
spryte. And Saynt Augustyne sayth in
his booke of the maners of the church,
that the offyce of attēperaunce is to
refrayne and appayse the maners of
concupiscence, whiche ben vnto vs con-
trary

The.ii. Allegorie.

traye & deslourne vs from the lawe of
God, and also to dyspyle all carnall de-
lytes and worldely lourniges. To this
purpose speaketh saynt Peter the Apo-
stle in his sytlic Epistle.

Obsecro vos tanq̃ aduernas et peregrinos ab-
stinere vos a carnalibus desideriis / que militans
aduersus animam. Prima petri secundo capitulo.

The.iii. Hystorie.



The.iii. Tepte.

The With vs twayne, is
force conuenient.

B.iiij.

Great

Great vertue, yf thou take in re
putaunce

To hercules warde, reuert thy
ne entent

Regardynge his prowesse and
puyssaunte valyaunce

Wherof he had with great ha
bundaunce

And notwithstanding that he
was contrarie

Unto the lygnage, and dyd as
gaynst them varie.

¶ Shall we take not in dysdey
ne neuerthelesse

his vertues full of force, and so
notable

whiche haue vncloused, the gas
tes of prowesse

But yf thou entende, With myght
De ferme and stable

In baliaunce to be his seblable
Yet vnto the it is not necessary
With folkes inferuall, to con-
tende or vary.

What nedeth it to make lye-
gacion or styfe

Agaynst the god Pluto prync-
e of darckenesse

For Proserpyne, whiche was
the herpers wyfe

Called Orpheus and doughter
to Ceres the Goddesse

Whom Pluto rauished vpon the
see of greece

The nedeth not to cut the chay-
nes of Cerberous

Porter Within, that valey tene
(brous.

¶ He to take attaynte, by them
that be in hell

Which in dysloyaulte, ben al by
lapped

As (for his felowes, named as
bookes tell

Pirotheus, & Thelens,) in hell
to hym lapped

Whiche two stode, on an ase to
haue ben by trapped

Fyghtyng in that place where
many soules ben brent

By Wrapped in paynes and gre
uous tourment.

¶ For haue thou in warre, ne
uer so great pleasure

To thine intent (trust this that
I the tell)

Thou mayst in this world fynde
de good salue and cure

Without dyscendynge to seke it
downe in hell

Ne also it nedeth the not for to
mell

(In purchasyng of armes the
bone courage)

With fyerce Serpentes replete
With cruell rage.

To Lyons, ne Wolfes, the ne
deth not make voyage

(I know not yf thou this yma
gyne or guesse)

To Tygre, Oliphant, ne other
beestes Sauage

For to acquire redome of great
prowesse

Excepte that it be, in suche dy-
stresse

That case requyre, thy selfe to
defende

Yf any suche beestes, wolde the
offende.

¶ Or the to assayle, wyl them
selfe aduance

In keepyng thy selfe from dome-
mage, the defence

Is than honourable, and with-
out doubtance

For as the wyse man, gyueth
sentence

Who so gardeth hym selfe, ma-
keth good prouydence.

The.iii. Ciofe:

And in ſuche caſe, yf thou haue
victory

It ſhalbe to the moche honoure
and glory.

The.iii. Ciofe.

The vertue of force or ſtrength is to
vnderſtande not alonely corporall
ſtrength, but alſo conſtante and ſtedfaſt-
nes, whiche the good knyght ought for
to haue in all his affayres delibered by
good wyſdom, and ſtrength to reſiſt a-
gaynſt the contraryties / that to hym
may come, as yf it be in fortune in his
trybulacion, and there agaynſt ſteorge
and puiſſant courage may be profyta-
ble to the exaltacion of his valure; and
for to gyue materall example of force,
we ſhall alledge vs vpon Hercules, to
the ende that in two maters it be pro-
fyttable, that is to knowe, in ſo much as
matervall force is vertue, and ſpecially
in ſtates of knighthode, wherin y ſayd

¶

The.iii. Glose:

Hercules was ryght excellent. And for
the hyghnes of Hector, it was conueni-
ble thinge to gyue hym hygh example.
Hercules was a knight of great merue-
lous force, & he brought to ende many
knyghtly promyses, he was a great la-
burer, & voyager by the world. And for
the great and merueylous voyagys that
he dyd in thynges of great strengthe.
The Poetes (whiche speke vnder cou-
ture, and in maner of fables,) say that
he went into hell to fyght with the pri-
nces Infernall. And þe he fought agayn
serpentes & fyerce beestes, wherby is to
be vnderstande the stronge enterpryse
that he accompyshed. And therfore he
sayth vnto the good knyght þe he ought
to beholde hym selfe, that is to wyte,
his prowesse and balyaunce after his
possybilite. And lyke as the cleretic of
the sonne is profytable to all men. So
may be a good example as sayth a phi-
losopher. The grayne of wheete whiche
falleth vpon good lande it is profitabyl

The.iii. Gloſe.

to all men. Semblably may be a good
example a payable to all them that de
are valiaunce. And one ſage ſaith thus
The vertue of ſtrength maketh a man
romanable to vanquiſhe all thynges.

The.iii. Allegorie.

Euen ſo as without force & bygour,
the good knyghte may not deſerne
the pryce of armes. In lyke maner the
good eſpyte maye not haue ne gayne
the laboure and pryce due to al victorious
without it. And ſaynt Ambroſe ſaith in
his fyrſt booke of offyces, that the very
pryce of mans courage is ſuch as is ne
uer byſed in aduerſite, and that neuer
origynous or proude in his proſpe
rite. And that endeuoureth hym ſelfe to
repe and defend the adurmentes of ver
ties, to ſuſteyne ryghtwoſenes, whiche
maketh continual warre againſt vices
whiche is neuer recreant in labours whi
che is hardy in perylls, dyd roide a
gainſt the carnall deſyres.

And to this purpoſe ſpeaketh Saynte
John

The liii. Allegorie.
 Iohn the Euangelyst / in his fyrste
 pyste. G. (i). C.

Scriptis vobis iuvenes quousque fortes estis /
 verbum dei manet in vobis / viciis malignum.
 prima Iohannes secundo capitula,

The liii. Hystorie.



The. liii. Tepte.

Y Et the behoueth Minos
 resemble
 yf thou wylt be arenged in on
 daunce

The. liii. Teyte.

Althoughe he cause many soules
to tremble
As iustyce of hell, haupnge the
conueyaunce
For yf thou entende thy selfe to
auaunce
Make vnto Iustyce, thy cheyfe
repayze
Els any Realme, to haue in go
uernaunce
Thou art Indygne, or any be
alme to bayze.

The. liii. Glofe.

Prudence sayth vnto y good knight
that yf he wyll be of the rent of the
good, it is to hym conuenient, to haue
the vertue of Iustyce or ryghtwysenes
as sayth Arystotle, he that shalbe a per
fyte Judge ought fyrst to Iustefy hym
selfe for he that is not rightwysle in him
selfe

The.iii. Glose.

Selfe, is not worthy to Judge any other
so it is to be vnderstand, that he correct
hym selfe of his defaultes so that they
be all extinct and quenched, and after a
man so correct may well and ought to
be a correctour of many other men. And
for to speke morally we shal say a fable
to this purpose / after the couerture of
Poetes. Minos as saith Poetes is the
Judge of hell. And as the prouoste and
soueraygne Baylyfe, and afore hym ben
brought al soules, descendyng into that
valley. And lyke as they haue deserued
penaunce, and after theyr degrees lyke
as he wolle that they be put in porsoundy
te he turneth his taylor aboute him, and
for somoch as hell is the ryghtwyse Ju
styce and punylyon of God, take we at
this present tyme to speke to that pur
pose. It was of very truth that a kyng
was i Grete, named Minos of merua
lous fyrstie. And had in hym a great
rygoz of Justice. And therfore saye the
Poetes, that after his death he was
made

The.iii. Glose.

made as to be Judge of hell. And Arystotle sayth Justice or ryghtwysenes is a thyng which God hath established upon grounde, for to lymyte the thynges.

The.iiii. Allegorie.

AND in someche as god is heed of ryghtwysenes and of al the ordre. It is well necessarye to the spyrte cheualrous entending to come to glorious victory that he haue that vertue. And saynt Barnarde sayth in one sermon, that Justice is none other thing, but to yelde to eche man that is his. Then sayd he, yelde to every maner of people that whiche is theyrs. To thy souerayne / to thy felowe or egall / and to thy subiecte or seruaunt. To thy souerayne thou oughtest to giue reuerence and obeysaunce, reuerence of thine hert and obeysaunce of thy body. To thy felowe thou oughtest to yelde counsaile & ayde counsaile in ensygnynge or informing his ygnoraunce, and ayde in comfortynge hym in that wherto he hath no

¶ He. iiii. Allegorie.

purstaunce or power, to thy subiect thou
oughtest to yelde garde and dyscyplyne
garde in keepyng hym from doyng euyl.
And disciplyne in chastysyng hym whan
he hath trespassed. And to this purpose
speketh Salomon in his pꝛouerbes.

*Exerget iustus de domo impij ut detrahat im-
pios a malo, gaudium est iusto facit Iusticiam,
Prouerbiorum. xxi. capitulo.*

¶ He. v. Hyforie.



¶ He. v. Tepte.

After beholde / thy selfe in
perleus

Of whom through al the worl
de abroad is layde

The glorious fame, whiche ro-
de on Pegasus

Flyenge by the ayre, with wynges
dysplayed

And from the monstre, deliuered
he the mayde

Whiche named was Androune
da the bryght

And by his force the monstre he
desmayde

Lyke a good and perfyte, gen-
tle arrant knyght.

¶ He rendred her, vnto her pa-
rentes olde

This feate oughtest thou to ke-
pe in remembraunce

The.v. Teyte.

Foz eche good knight, the same
maner shulde holde
Yf he woll haue, honoure and
balyaunce
Whiche valueth more, then all
mondayne substaunce
So shadowe the vnder his shy
nyngelshelde
Fyght with his fashyon, that
putteth all to vtteraunce
Than shalte thou be stronge, &
stable in the felde.

The.v. Glofe.

And foz somoche as it is a thyng
cōuenient that to the good knight
be due honoure and reuerence, we shall
shewe therof a fygure after the maner
of Poetes. Perseus was a moche baly
aunt knyght, and many realmes he con
quered, & of hym was named the great
lande of Perse, and the poetes say that
rode

The .v. Gloſe.

rode vpon the horſe which ſlew by the
ayre, named Pegasus. And it is to vnderſtande, renome whiche flyeth by the
ayre into all countrees. He bare in his
hande a ſauchyon or a ſythe whiche is
ſayd for the great ſoylon of people whi
che by hym were dyſcomfyted in many
battayles, he deliuered Andromeda, fro
the monſtre of the ſee, whiche was a fay
re mayde, whom he deliuered from the
ſayd monſtre, whiche by the ſentence of
God ſhuld haue deuoured her. Which
is to vnderſtande that all knyghtes
ought to ſuccoure women whiche ſhall
haue nede of theyr ayde. So may be no
ted by Perſeus & his flying horſe, good
renome & fame which the good knyght
oughte to haue and purchaſe by his
good merytes, and therupon he oughte
to ryde, that is that his name ought to
be bozne in to all landes & regions. And
Ariſtotle ſaith, good renome & fame ma
keth a mā reluſant & ſhining to the woꝝl
de & agreeable in the preſence of pꝛinces.
The:

REnome ought to be desyred of the knyghtly soule, or spyte cheualrous amogest the noble company of the blyssed sayntes of Paradyce purchased by his good merites. The hoyle Pegasus, which bare it, shalbe his good angell, whiche shall bere of hym good reporte at the day of Iudgement And reward which shalbe delyuered is his soule whom he shall delyuer from the enemy by banquyschyng synne, and that a man ought to flye ouer it, that is to haue good renome in this world to thende to be rewarded of God, and not to haue baynglozy. Saynt Augustyne sayth in his booke of correction, that two thinges ben necessary to a good lyuer, that is to say, good conscience, and good name or renome, conscience for hym selfe, and renome for his neyghboure, and he that assyseth hym in conscience, & dyspyseth renome is cruell: for it is a sygne of noble courage to loue the goodnes of renome, and to this purpose sayth the sage.

The. vi. Hystorie.

Curam habe de bono nomine/magis enim
permanebit tibi quam male thesauri preciosi.
Ecclesiasticus. xlii. capitulo.

The. vi. Hystorie.



The. vi. Tepte.

Amongest all thyne other in
Aclynacions
Of Iuppyter vse / the maners
glorious
Thou shalt obtayne, many col
laudacions

C. iiii.

Ye

The. vi. Glofe.

Yf them in ryghte kynde, thou
holde and dyscuffe.

The. vi. Glofe.

AS it is layd afore the Paynimes
whiche worshypped many Gods,
helde the planettes of the ayre for theyr
especiall gods. And of the. vii. planettes
they named the. vii. dayes of the weke,
Jupytter or Iouis, they helde for theyr
greatest god, for somoch as he is set in þe
highest aspect of planettes after Satur-
ne. Of Iouis hath the thursday his na-
me, and especially the Arismetriscentes
haue attributed & compared the vertues
of the. vii. metalles to the. vii. planettes
and named the termes of theyr sciences
by the same planettes as it may be sene
in Geber, and Nicholus, and the other
Aucthorities of that science. To Jupy-
ter they attrybued the metall of Tynt,
or pewter. Jupytter or Iouis is a Pla-
net of swete condicion, amiable, & moche
loious and is fygured to the sanguyne
com

The.vi. Glose.

complectiō. Therfore sayth Othea that
is to say, Prudence, that þ good knyght
ought to haue the condicions of Iupy-
ter, and that specially ought to haue al
noble men haūtyng cheualrie. To this
purpose sayth Pythagoras, that a kynge
ought graciously to be conuersaunt w
his people, and to them shewe Joyous
vysage. And in semblable wyse it is to
be entended of all balyaunte entendyn-
ge to honour.

The.vi. Allegorie.

Aboue brynge we to oure purpose
the Allegorie, of the proprieties of the
seuen Planettes.

Quis whiche is a swete Planet, &
gentle of whom the good knyght
ought to haue the condicions. **T**o
us may sygnifie mercy and compassion
whiche the good knyght ought to haue
in hym, for saynt Gregory sayth in his
Epistle to Nepotian: I remembre not
(saith he) to haue sene oz hard þ he may
be deed which hath voluntarily accōply

C. b.

Geo

The. vi. Allegorie.

Wied the woꝝkes of mercy, foꝝ misericor
de oꝝ mercy hath many intercessours
it is impossyble but that the prayers of
many shuld not be craulted. And to this
purpose spekethe our lord in the Gospell.

Beati misericordes quoniam ipsi misericordiam
consequantur.

The. vii. Hystorie.



The. vii. Teyte.

MAke not thy Goddesse / of
blynde Venus
Ne of her sylpper promyse, take
none

none hede

her to pursue, it is moche tra-
uaylous

Not honourable, but ful of qua-
kyngedede.

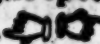
The.iii. Blose.

Venus is a Planet of the Ayre, of
whom the fryday hath his name,
and the metall whiche we call Coper to
her is attribued. Venus gyueth influ-
ence of loue, and of vagant mynde, and
there was a Lady so named, whiche
was queene of Cyprus. And for somoche
as she excelled all other in beaultie and
Politie, and was right Amourouse and
not constant in one loue but abandoned
to many, they called her the goddesse of
loue. And bycause that she gyueth influ-
ence of luxurie saith Othea to the good
knyght that he make not of her his god-
desse: that is to vnderstande, that vnto
that vice he ought not to abandone his
body nor his entent, and to this purpose
sayth

The.iii. Glose.

sayth Hermes. The vice of lechery quetheth all vertues.

The.vii. Allegorie.

Venus of whom the good knyght ought not to make his Goddesse, gyueth vs vnderstandyng that þe good soule ought not to haue in her any vanite. And Cassiodore sayth vpo the Psalter. Vanite doth the aungell to become a deuyll: and to the fyrste man she gaue the death and made hym boorde of the felycite that vnto hym was graunted. Vanite is mother of aleuyll, founteyne of all byces, and the bayne of all iniquitie, whiche debouteth and casteth so the man from the grace of god, and maketh hym obdyous and to be had in hatred, and to this purpose saith Dauid in his Psalter, in spekyng vnto God. 

Obisti obseruantes vanitates super:
naris. psalmo. xxx.

The.

The.viii.hystorie.



The.viii. Tepte.

Anny tyme whan thou sye
A rest on Judgement
Take hede that thou resemble
Olde Saturne
Gyuyng sentence, delyberet
thyne intent
Tyll doubte be passed, let it in
mynde so iourne.

The.viii. Blose.

Of Saturne is named the Satur-
day, and the metall which we call
Leade, and he is of condicion, slowe, pe-
asaunt and sage. And there was a king
of Crete so named, which was moch sa-
ge, of whom the Poetes speke vnder the
couerture of fables, & say that his sonne
Juppyter, cut from hym his genytors
which is to be vnderstand that he toke
from hym his puppsaunce that he had
and hym dyscherpyed & chased from his
countree, and therfore is he peasaunt &
sage: Othea woll therfore say that the
good knyght ought moch to pease and
wey the matter afore that he gyue his
sentence, be it pryce of armes or in other
affaires. And this specially ought to be
noted by al Judges which haue offyces
apperteynyng to Judgement. And to
this purpose sayth Herlines. Take good
delyberacion in all thynne assayes, and
in espectral in the iudgemēt of another.

The.viii. Allegorie,

As the good knyght oughte to be
tardyle

The.viii. Allegorie.

hardysse in Judgement that is to say,
well to pondre the sentence afore that
he gyue it. Semblably ought to do the
good spire of that which to hym apper-
teyneth: for to god appertcyneth Judge-
ment, which can diserne the causes egal-
ly. And saynt Gregory sayth in his Mo-
ralles, that whan our fragilite can not
compryse the Judgements of God, we
oughte not them to dyscusse in hardye
wordes, but we ought them to honour
in quakyng seylence. And what soever
he do that vnto vs resembleth meruay-
lous we ought to repute it for Just and
ryghtwysse and to this purpose spekech
Dauid in his Psalter.

Quoniam Dominus sanctus permanet / in se-
culum seculi. Iudicia domini vera iustitia
et in semetipsa. Psalmo. xlviii.



The .ij. Hypocrites



The .ij. Tepte.

MAke cleare thy speche and
 from vntruth to turne
 Appollo therof, shall gyue vnto
 the cure
 For any fylthe or ordure, to lo-
 iourne
 he maye not suffre, vnder his
 conuerture.

8 9999 Appollo
 Charles Bedingfield

The.iiij. Glose.

Apollo or Phebus is the Sonne
to whom the Sonday is attribu
ed, and also the Mettal whiche we call
Golde. The Sonne by his clerety shew
eth many thynges that ben hyd. And
therfore veryte or truth whiche is clere
and sheweth secret thynges to hym may
be attributed. The which vertue ought
to be in the harte and mouth of every
good knyght. And to this purpose
sayth Hermes.

Alme thou God and truth,
And geue Loyall counsaile.

The.iiij. Allegorie.

Apollo, which is to say the sonne
by whom we note verite, we may
take it that verite ought to be had in
the mouth of the very knight. Ieruchai
se, & he ought to sle al falsitie, as saith
Chrysostome in his booke of the Iouyn
ges of saynt Paule. The condycion of
falsitie is suche that especyally where
she hath none payenge agaynst her she
falleth into her self. But contrary thereto.

D.i.

the

The. ix. Allegorie.

the condicion of verite is so establyshed
that in somoch as she hath no aduersa-
ries sayeng against her, the more she en-
creaseth & is more rayled. And to this
purpose sayth holy scripture.

*Super omnia vincit veritas. Secundi
Ephre. tercio capitulo.*

The. x. hy storie.



The. x. Tepte.

To phebe in any wyse / be
not semblable

For she is mutable, and full of
emu

Gl

The .p. Tente.

emulacion

Agaynst constaunce and coura
ge, stronge and stable

Full of melancoly, and pensyfe
opperacion.

The .p. Glofe.

Phebe is called the Moone of whom
the monday hath his name, and to
her is attrbyued the metall whiche we
call Syluer. The Moone neuer resteth
the space of an houre in one ryght poynt
te. And she giueth enfluence of miraby
lite and foly. And therfore saith Othea
that the good knyghte ought to kepe
hym fro such bytes. And to this purpo
se sayth Hermes. Use the to sapience,
and be constaunte.

The .p. Allegorie.

Phebe which is the moone by whom
we note or marke inconstaunce whi
che the good knyghte ought not to haue
and semblably the good sprite as sayth

D. ij.

saynt

The .p. Allegorie.

Saynt Ambrose in the Epistle to Simplician, that the sole is mutable as the Moone. But the sage is euer constant in one estate, he is not byrled by drede, he is not chaunged by pynsaunce, he enhaunseth not hym selfe in prosperyte, nor he plungeth not into trybste or heuynesse for aduersyte. There where as is sapience is vertue / force / and constaunce the sage is euer of one courage, he is not minished nor augmented for the mutacion of thynges, he steth not in dyuers opynions. But abydeth alwayes perfyte in Jesu chyst founded in charyte, and rooted in fayth. And to this purpose sayth holy Scryp-
ture.

Homo sanctus in scientia permanet sicut sol. Non sicut luna mutatur. Ecclesi. xlviii. c. l.

To



TO Mars thy father, asseyre
 thyne Inytacion
 Doubte not therof, sayre feates
 to defyne
 Of hym thy condicion must ta
 ke his inclynacion
 By dyscent of Troie, from the
 statellyne.

The. vi. Glofe.

Of Mars is named the Tuesdaye,
and to hym is attribued the me-
tall whiche we call Iron. Mars is the
planet which giueth influence of warre
and battayles, and therfore the knight
whiche loueth to ensue armes & feates
of cheualrye and therof hath the na-
me of valoure may be called the sonne
of Mars. And therfore Othea so na-
med Hector. Notwithstandyng that
he was sonne to kynge Priam. And he
sayde that he shuld well ensue his fa-
ther as a good knight ought to do, and
thus sayth the sage. By the workes of
man may be knowen his inclinacions.

The. vi. Allegorie.

Mars the God of battayles, maye
well be called the sonne of God,
whiche victoriously dyd battayle in
this worlde, and that the good espyte
ought by his good example ensue his
good father Iesu Christe. And do bat-
taye agaynst byres sayth Saynt Am-
brose in his fyrste booke of offytes.

That

The. vi. Allegorie.

That he whiche woll be the frende of
God, it is conuenable, and it behoueth
hym to be enemye to the Deuyll. And
he that woll haue peace of Iesu Chri-
ste, it behoueth hym to haue warre a-
gaynst the byces. And euen so as a man
maketh warre in bayne in the felde a-
gaynst his straunge, there as the Cytie
is full of pryuy spices, so may not they
banquyſhe theyr euyl outwarde, which
do not make stronge warre agaynst
the synnes of theyr soules. And it
is the moſte gloriouſe victorie
that is. A man to banquyſh
the hym ſelfe. And to
this purpose ſpea-
keth S. Paule
the Apo-
ſtle.

Con est nobis collectatio aduersus / car-
nem et sanguines / sed aduersus principes / po-
tates aduersus mundi rectores tenebrarum
hæc / contra spiritualia nequitiæ in celestibus.
Ad epheſios, ſexto capitulo.

The. xlii. Hystorie.



The. xlii. Teyte.

BE thou adourned, of perfyte
 Eloquence
 And of speche clene & pleasant
 Hector's brother (influence
 Therof shal Mercury, gyue the
 Whiche of well speakynge, ru-
 leth starre and rother.

The. xlii. Glose.

If Mercury is named the wednes-
 daye, and to hym is attribued the
 me-

The. xlii. Epistle.

metall whiche we call quicke syluer.

Mercury is a Planet whiche gyueth influence of pontyfycall meynteyne and of fayre language adorned of rethorike therfore sayth Othen to þ good knyght that he ought to be adorned for honourable maynteyne & fayre eloquence is well sytting to a noble man desyryng the hye price of honour, but that in any maner that he garde hym well that he speake not ouer moche. For Diogenes sayth þ of all vertues this is the best, except the moche speche.

The. xlii. Allegorie.

Mercurius whiche is sayd the god of language, by hym may we vnderstand that the knyght of Iesu christ ought to be adorned of good predicacion and of the word of doctrine, and also he ought to loue & honour the announcer & shewer of them. And S. Gregory saith in his Omelies þ a man ought to haue in great reuerence the prechers of the holy scripture for they ben þ cuttours

D.v.

whi-

The. xii. Allegorie.

which go before our lord & our lord the
followeth, holy predicacion cometh befo
re and than our lord cometh into the ha
bitacion of our hart, the woordes exorta
cion ben the fore course & than verite is
so receyued into our entendement, and to
this purpose saith our lord to his apostles

*Qui vos odit / me odit : et qui vos spernit /
me spernit. Luc. decimo capitulo.*

The. xiii. Historie.



The. xiiii. Tepte.

A Knouers and Weapons, of
one sorte and other

Thy

The. xlii. Text.

Thy body to prepayre, stronge,
sure, and metall harde
ynoughe shall delyuer, to the
Minerue thy mother
Whiche (doubtles) is thy fren-
de and not frowarde.

The. xlii. Epilogue.

Minerue was a lady of right great
knowlege, and founde the maner
to make Armour, for afore the people
bled none at moure, but Leather tanned.
And for the great sagesse that was in
this Lady they called her a Goddesse.
And for somoch as Hector couth ryght
well, put Armour in operacion, and
that it was his ryght mestier and de-
uonr. Othea called hym sonne of Mi-
nerue. Notwithstanding he was sonne
to Quene Hecuba of Troye. And by
semblable name may be named all ar-
mours of Armes. To this purpose
sayth one Auctozite. The knyghtes gy-
ueth

The.iiii. Allegorie.
uen / ben vnto her Subiectes.

The.iiii. Allegorie.

By this that is said that to the good
knyght his mother shal deliuer y-
noughe of armours good and stronge,
we may vnderstand the vertue of fayth
whiche is a vertue Theologicall, and
is mother to the good espyte and that
she shal deliuer ynoughe of armours,
sayth Cassiodore, in the expolycion of
the Credo. That fayth is the lyght of
the soule / the gate of Paradyce / the
wyndowe of lyfe / and the founde-
ment of healthe perdurable.

For without fayth no man
may please God. And to
this purpose sayth
saynt Paule the
Apostle.

*Sine fide impossibile est placere
deo. Ad hebreos. xi. capitulo.*

Take



TAke next vnto the Pallas
the Goddesse (ed be
To thy prowesse let her annex
Yf thou her haue, be sure of all
goodnesse
For well with Mynerue, doeth
Pallas agre.

After sayth Othea, that he shal an
nye Pallas w Mynerue, whiche
is well

is well ſyttynge, & a man ought to knowe
that Pallas and Minerue ben but one
proper thyng, but the names dyuers be
taken vnto. ii. vnderſtandinges. For the
that was named Minerue was alſo ſur
named Pallas. Of an Ile which was
named Pallance, wherin ſhe was boz-
ne, and therfore bycauſe that ſhe was
ſage generally in all thynges, & founde
of new, many artes and faculties ſayre
and ſubtyl they called her the goddeſſe
of ſcyence or knowlege. So is ſhe na-
med Minerue to that thyng that apper-
teyneth to cheualrie. And Pallas to al
thynges that pertaineth to ſageſſe, ther-
fore wyll Prudence or Orhea ſay that
he annere ſages with knight hode which
is ryght good inſtruction, & lyke as ar-
mes ought to be the garde and ſhelde,
of the ſayth: it may be vnderſtande to
this purpoſe that whiche Hermes
ſayd. Conioyne or annere the
loue of the ſayth with
Sapience.

And as Ballas which is noted sa-
ges, ought to be annexed with the
ualrie, oughte to be the vertue of hope
conioyned to good vertues of þ knyght-
ly soule without the which she may not
profite. And Ougenes saith in his Ome-
lies bpon Exodie, þ hope of goodnes to
come is the solace of the which trauaile
in this lyfe mortal, right so as to labou-
rers, þ hope of their paymēt aduiceth or
maketh swete the labour of theyr busi-
nes, & to champions which ben in bat-
taye hope of the crowne of victorie arte-
pereth the dolour of their woundes, & to
this purpose sayth s. Paule the apostle.

Hostilium solatium habemus & confugi-
um ad tenendum ppositam spem: quam sic ut
auctoritas habemus sic tenant. Ad 1. cor. vi. ca.



Malce



The xv. Tepte.

I Ode thou in charyte Pan
thassillee
Whiche of thy death shall take
thought and grame
Well ought suche a woman lo-
ued to be
Of whom is solwen, so noble
voyce and fame.

Pan

Panthassillee was a mayde Quene,
 of Amasone & moche fayre she was
 and of meruaylous prowesse in armes
 and hardynes, and for the great good-
 nes which fame and renome by all the
 world wytnessed of Hector the prow, or
 worthy, she loued hym of ryght pertyte
 loue. And came from her parties into
 Troy, in the tyme of the great syege for
 to se Hector, but whan she founde hym
 deed, she was therof dolent aboue mea-
 sure, and with a great hoste of damnyd
 selles ryght cheualrous she venged mo-
 che vygorously his death, where she did
 meruaylous prowesses, & many griefes
 into the Grekes. And for so moch that
 she was vertuouse / Prudence sayth be-
 to the good knyght that he ought to lo-
 ue her. That is to vnderstande that e-
 uery good knyght ought to loue & pray-
 se all women stronge in the vertue of
 wysdome, & of constaunce, and the same
 woman is moch greued for the deth of
 Hector, that is to vnderstand whan pro-
 weſſe

The. xv. Glose.

weſſe and balour is amortieſed or quenched in a knyght. And thus ſayth the ſage. Bounte ought to be loued, where it may be perceyued.

The. xv. Allegorie.

By Panthaſillee whiche was ſocourable to the Troyans we may vnderſtande the vertue of charite that is the thyrd Theologicall, the good eſprite ought perſyrtly to haue in hym charite. And Caſſiodore ſaith vpon the Pſalter the charyte is euen ſo as the rayne whiche falleth in the pryme tyme which dyſſylleth the dropes of vertue vnder the whiche doth bourgen good hart & vountented, & good operacion doth fructifye. She is pacient in aduerſite, attēpyed in proſperite, puiſſaunt in humilite. ioyous in affliction, well wyllyng to all her enemyes, eſpecial frende to al her enemyes and comen of her goodes. And to this purpoſe ſpeketh S. Paule the apoſtle.

Caritas paciens eſt benigna eſt. Caritas non enuolatur / non agit perperam / non inflatur / non eſt ambitioſa / non querit que ſua ſunt. primo ad Cor. xiii. ca.

Reſuſe

The. xvi. Byfhorke.



The. xvi. Teypte.

Refuse to enſewe, the fayre,
Narcifus
As with great pryde, to be ac-
cloyde

The. vii. Tepte.

For the Knyght proude, and
surquydrous
Of many graces / is destitute
and voyde.

The. vii. Glose.

Narcissus was a yonge man which
for his great beaute was inhaun-
sed in so great orguyll or pryde that he
had in dyspyte all other, and bycause he
praysed no man but hym selfe, it is say-
de that he was so amorous and alloted
vpon hym self that he therof dyed, after
that he had regarded and behelde hym
selfe in the fountayne, there is to be un-
derstande oultre cypdancer or pryde of
hym selfe. Therefore prudence defended
the good knyght to aduise and behol-
de hym selfe in his good dedes, wherby
he may be proude therof. And to this
purpose sayth Socrates. Sonne kepe
wel that thou be not disceyued in the be-
aute of thy youth for it is a thyng not
durable.

Notoe

The: pbl. Allegorie.

Nowe make we Allegorie, to our
purpose in applyeng it to the. vii.
mortall or deedly synnes. By Aristotle
vnderstand we the synne of pryde from
the which the good knyght ought to ke
pe hym self. And Origenes sayth in his
Omelies. Wherof doth this earth and
all then make proude hym selfe, or man
how hath he audacite to enhaunce hym
selfe in arrogaunce, when he remem
bre wherof he is comen, and wherto he
shall retorne, and in howe frayle a ves
sell his lyfe is conteyned, in what orde
re and fyth he is plunged, and what
briclenynes he ceaseth not to
cast from his fleshe by all
the conduytes of his
body: And to this
purpose
sayth the holy
Scryp
ture.

*Si ascenderit ad celum superbia eius et con
tigit nubes tetigerit quasi firquillum in ma
nu pedum. Job. x. capitulo.*

C. iij.

Arha



The. viii. Hy stories.

A Thamas fullpe enraged/
 And royde
 Caused his two chyliden, to be
 estraunged
 By the Goddesse of furpe, that
 gladly ottroyde
 Therfore with furpe, be not
 ne defangled.

Tha:

Athamas was a kynge and married to the quene Iuno, which did to be solwen sothen sede, for to dyscheryt her chyldren in the lawe, which she with money corrupted þe priestes of the lawe whiche shewed & reported the answers of theyr goddes, so sayd she to the kyng and to them of the countre that the sede which they had solwen in the greunde, brought forth no profyte. For some tyme as it pleased the Goddes that the two chyldren of the kynge whiche were sayre and gente / shoulde be chased and exyled, and bycause the kyng consentyng to the exyle of his two chyldren dyd it all with grudgyng and great dolour. The fable sayth that the goddes Iuno wolde therof take vengeance, & went into hell to say to the Goddes of fury or woodenes that she shoulde come agaynst the kyng Athamas. And thar the horrible and espouentable Goddes came with her heares Serpentine and set her vpon the floure of the pallasys,

and stratched her armes to the two sydes of the gate, & than such contencion and strife began betwixt the kyng & the quene that lytle it fayled þeyther slewe not other. And whā they supposed to haue boydded from the palyg than that furious Goddess pulled of .ii. horryble serpentes of her heares and cast them vpon theyr skyrtes. And whan they behelde goddess so espouentable and dyde full, they both thwayne became furious and enraged. Athamas slewe the quene by woodenes, and sythen his two chyldren, & hym selfe he cast from the hight of an hygh Roke into the see. The expolycion of this fable may be þ a quene was so dyuers to her step chyldren, that she caused them to be dysherited, wherfore neuer after was peace betwyxte theyr father and theyr step mother. and it may be that at the last he slewe her. And bycause that Ire is a mortall vyce and so euill that he which is therewith strongly atteynted hath no cognissauce ne knowe

ne knowlege of reason. & Inca Sococue
of Prudence sayth to the good knyght
that he oughte to kepe hym well from
Fre. for it is a ryght great defaulte in
a good knyght to be Frouis or wrathful
and therfore sayth Arystotle. Kepe the
from Fre, for it troubleth the vnderstan
dyng and dysapornteth reason.

The. viii. Allegorie.

By Athamas whiche was so full of
Fre we shall vnderstande properly
the synne of wrath. wherof the good sou
le ought to be vorde. And S. Augustine
sayth in an Epistle, that euen so as We
nigre corrupteth the vessel wherin it is
put yf it abyde therein by longe space.

So Fre corrupteth the hart wher
in it is fyred, yf it abyde feo
one day to another
therfore sayth
Paul the
apostle.

Sol non occidat super iracundiam vestram
Ad ephesios quat to capitulo.

C. b.

DUKE



The. viii. Epistle.

Der all thynges, whylest
thou arte man
From false Enuye, thy mynde
retourne
Whiche made Aglaros, disco-
loured and wan
And then into a stone to turne.

The. viii. Epistle.

Aglaros as sayth a fable was sy-
ste to Herce which was so saye
that

It. xiii. Glo.

that for her beaultie she was espoused
to Mercurius God of language, & they
were daughters to Cicrops kynge of
Athenes, but Aglaros had so moch en-
uy upon her systre Hette that for her be-
aultie she shuld be so auauunced as to be
married to a god, that she bienned all of
enuy, and became dy and discoidoured
and as pale as ashen, for the enuy that
she bare to her systre. Upon a day Agla-
ros set upon the threholde of the doore
and to Mercurie which wold haue en-
tered into the house to se the entree. For
no prayer that he myght make to her,
he wold not suffre hym to enter. Than
the god toke displeasure, and sayd that
for euer myght she abyde as harde as
she had the courage. And than became
Aglaros hard as a stone, so may be be-
tified the fable by seblable case to come
or befall to any persons. Mercurions
may be a puyssant man well spekyng
which caused his systre in laboe to be im-
prisoned or dy for any displeasure whi-
che

The. viii. Fable.

the she to hym hath done, and therefore sayth the fable, that she was chaunged into a stone, and bycause that it was a ryght vyllaynous tuche & against gentynes to be enuious. She sayth to the good knyght that he kepe hym therfro ouer all thynges. And Socrates sayth he that beareth the burthen of enuye, hath payne perpetuall.

The. viii. Allegorie.

R yght so as the Authozitie defendeth enuy to the good knyght, the same synne defendeth holy scripture to the good esprite. And s. Augustine saith enuy is the hayne of the felycite of another. And enuy stretcheth her from the enuious agaynst them whiche be more greater than he, bycause he is not so great as they, and agaynst them which be lesse the he of drede that he hath lest they shuld become as great as he. And so this purpose sayth the scripture.

Nequam est oculus mundi et auerteris faciem tuam. Ecclesiasti. viii. capitulo.



The. pip. Tepte.

Be not lachesse, nor longe fo
Biourne

To garde the frō vlices make
Which whan he dyd, fro Troy
retourne

Byreste the Geante, his precy-
ous baleffe.

The. pip. Glose.

One fable sayth that whan Ulices
returnd in to Grece, after the dy-
struc-

The. xij. Glofe.

struction of Troy, great tempest of tyme
he transported his Shipp vnto an Ile
where was a Giant which had but one
eye amydde his forehead, of horrible
greatnes, which Uliex by his subtilte
byrest hym, that is to vnderstand he bo
red it forth and quenched the syght ther
of, so it is to be construed & the good
knyght kepe by that bypast of flouth
he suffre not hym self to be surpysed by
the barates & yll inuasion of the mali
cious, so that therby his eye be not ra
uyshed from hym, that is to knowe the
eye of his entendement, his honour or
his laudes, or that thyng which he hath
most dere, as often befall many incon
ueniencies by flouth and lachenes. And
to this purpose sayth Hermes. Wyght
happy is he whiche bleth his dayes in
conuenable busynes.

The. xij. Allegorie.

This whiche is sayd that the good
knyght be not pryde nor flouthe/
we may vnderstande the synne of flouth,
whiche

The. xij. Allegorie.

whiche the good spyte oughte not to
haue, for as sayth Bede vpon the Pro-
uerbes of Salomō. The flouthfull mā
is not worthy to reygne with god, whi-
che woll not labour for the loue of god
and he not worthy to receiue the crowne
promysed to knyghtes whiche is a cow-
arte to enterpryse the champion of bat-
tyle, therfore sayth the scripture.

*Cogitationes robusti semper in habundantia omnia
sed autem piger in egestate erit. Prover. xxi. ca.*

The. xij. Hystorie.



The. xij. Leptie.

Else we not the vylaynes/
whiche

The. pp. Tente.

Whiche became Frogges
He soyle not thy selfe, in they
Ryuere
They brayde vpon Lathona
lyke Dogges
And troubled to her, the wa-
ter cleare.

The. pp. Glose.

The fable sayth that the Goddesse
Lathona was mother to Phebus
and Phebe, whiche is the Sonne and
the Moone, and she bare them both at
one burthen. Iuno chased them by all
the countre, bycause that she had concei-
ued them by the operacion of her lord
and husband Jupiter. Upon a day was
the Goddes Lathona sore trauayled, &
arryued at one lake, and than she enchy-
ned her to the water to stanche & quen-
che her great thurst. Ther were a great
company of villaynes which for y^e great
heate of the Sonne bathed them in the
water

The .xx. Closes.

water and they began to bray rampo-
sue and make bruyte upon Athona,
and troubled vnto her the water which
she supposed and also intended to haue
drunken, but for any prayer þ she might
make they wolde not suffre her, nor ha-
ue pyte vpon her mysease, so she accour-
sed them and sayde that for euer more
forthwarde myght they demoure & aby-
de in the marelle, & that they shulde be
lothesome, fowle, and abhominable, and
that neuer shuld they cease to bray and
ramposue from thensforth on, than be-
came the byliapnes, frogges. And so
then they neuer ceased to bray as it ap-
pereth in the leason of Iomer vpon the
bankes of such smal lakes or marelles.
So may it be vnderstand that some ges-
sautes or comen rude people dyd by
pleasure to some great maystres, which
caused them to be cast into a ryuer and
drowned, so became they renouples or
frogges. This is to vnderstande, that
the good knyght ought in no wyse to

The .xx. Clouse.

loye or defowle hym selfe in the lake or
marelle of vyllany, but ought to fle and
escheue all vyllaynous riches whiche
ben contrarious to gentylnes, for lyke
as vyllany may suffre in him no gentyl
nes, also ought not gentylnes to suffre
in hym any vyllany, nor especially con
tende or take debate with any person by
layne of dede or of speche. And Plato
sayth. He that myreth with his gentyl
nes the noblenes of good maners, is
to be praised. And he that is corrupted in
the gentylnes which cometh of the pa
rentes without acquyryng and purcha
syng, therto good condicions ought not
to be holden for noble.

The .xx. Allegorie.

By the villaynes which betyme feog
ges we may vnderstande the synne
of auarice or couetyse, which is contra
ry to the good spyte. And S. Augustine
sayth, that the auaricious man is tem
blable vnto hell. For hell can not en
goute & receyue so many soules, that he
will

The. vii. Allegorie.

will say he is satisfied. And yf al þe treasures of this world were gathered up a hepe into the possession of the couetise mā, he shuld not be satisfied ne content, and to this purpose saith the scripture.

Insatiabilis oculus cupit / in parte iniquitatis non saturabitur. Ecclesiasticus. xlii. capitulo.

The. viii. Hyppocrite.



The. xxi. Lepre.

If the God Bacus, refuse the manere
For his conditions shuld be exte
Virtue and he, ben set on here

The. xxi. Teyte.

Thoroughe hym men ben / to
Swyne transmued.

The. xxi. Glose.

Bacus was a man which fyrst plan-
ted vines in Grece. And whan they
of the countre felt the force of the wyne
whiche made them dronken and desty-
tute of reason, they sayd þæt Bacus was
a god, whiche had gyuen so great force
vnto the plante. So by Bacus is to be
vnderstand dronkenes, & therfore sayth
Orhea to the good knyght þæt in no wyse
he ought to abandon him self to dronke-
nes, for that is a ryght impatient vyce
to all noblenesse and to a man whiche
woll vse hym selfe to reason. And to
this purpose sayeth Ippocras. Super-
fluytie of wyne and meates, destroy-
eth the body, the soule, and the berues.

The. xxi. Allegorie.

By the God Bacus we maye vnder-
stand the synne of Glotony, from
the which the good spryte ought to kepe
hym

The. ppi. Allegorie.

hym self, of Glotony sayth S. Gregory
in his morales that when the vice of
glotony taketh dominacion vpon a per
son it appereth thā all the goodnes that
he hath done, & when the bely is not re
strained by abstinence al vertues be togy
ther drownded, therfore sayth S. Paule.

*Homum finis uite ius / quorum deus ventris est /
et gloria inconfusione eorum / qui terrena sapientie.
Ad Philipenses tercio capitulo.*

The. ppii. Hystorie.



The. ppii. Tepte.

BE not assited on the image
of a signation yf y be wyse

f. iii.

for

The. ppil. Texte.

For of suche a fygytes vsage
The beaulte is seldome, worth
the pryce.

The. ppil. Glose.

Pigmalion was a moch subtel wo-
ker in makynge of Images. And a
fable sayth þ for the great blyte that
he sawe in the women of Cidopne, he
dispraised them moch, and sayd that he
shuld make an Image þ no man shuld
repreue the makynge therof, he graced
and made an Image of a woman of so
vereigne beaulte, whan he had made it,
perfyte loue whiche hath the knowlege
subtelly to rauyshe the hartes, made
him amorous of his Image, and for it
he was agrudged with the maladie of
loue, complayntes, and clamours, with
pious sighes he made vnto it, but the
Image of stone vnderstode not his en-
tencion. Than went Pigmalion to the
temple of Venus & made vnto her so de-
uoute a clamour, that the goddess ther
of had

The xxiiij. Book.

of had pytie, & in demonstrauce therof
he lyghted and set a fyre the blonde
which he helde in her hande. Than for
the sygne the louer was moch ioyous &
hasted hym towarde his Image, and
toke it betwixt his armes, and somoch
eschaued it wth his bare fleshe that the
Image had lyfe, and began to speake,
and so Pigmalion recovered ioye. To
this fable may be put many expolpy-
ons, and semblable to all other fables.
And therfore the poetes made them to
the ende that the entendementes of me
shuld be made more sharpe & subtyll to
fynde dyuers purposes. So may be un-
derstand that Pigmalion despyred the
viletie of folyshe women and fyred his
loue vpon one mayde of ryght great be-
aulte, the which wold not or myght not
entende his complayntes; petuous no
more than yf she had ben of stone. He
had made the Image, that is, that by
remembraunce and thought vpon her
beaulte she was of him loved, but in the

The .xiiij. Booke.

ende he prayed her somoch & helde hym
so nere her, that she loved hym at his
bolent & had hym in maryage. And so
hath the Image beynghard as a stone
recyued lyfe by the Goddesse Venus.
Therore saith Othea & the good knyght
ought not to be assoted of any such ma-
de Image in such maner that he leue
to ensue the mestier and exerceyse of ar-
mes to the whiche he is bounden & obli-
ged by the ordre of knyghthod. And to
this purpose sayth Apyalym. An Im-
pertinent thyng it is vnto a Prince to
assote hym vpon a thyng, that is to
be repzehended.

The .xv. Booke.

The Image of Pygmalyon, vpon
whom the good knyght ought not
to be assoted, we shal take it for the syn-
ne of Lechery, from the which the good
cheualrous spryte oughe to garde his
body. Of Lechery speketh S. Hierome
in an epistle. O fyre of hell, of whom the
pauise is Glotony, the flame, is pryde:
the

The. ppiii. Allegorie.

the vespyles or speches, be corrupted spe-
che: the smoke, is euill name: the aschen
ben pouttie: and the ende, is the tour-
ment of hell. To this purpose saith S.
Peter the Apostle.

*Voluptatem et stimulos bellicosos conuersionis
in ignem in macula bellicosos affluentes conuersionis suis luxu-
erantes. Secundo Petri, ii. capitulo.*

The. ppiii. Hystorie.



The. ppiii. Tepts.

TO chaste Diane, thy myn-
de entyce
for the honestie, of thy bodie
for she dyspyleth, lyfe fouled
with vyce

J. b.

Dycho

The. p. xlii. Glose.

Dyfhonesty and also luxurie.

The. p. xlii. Glose.

DIane is the Moone, and as there is nothing so euil, but that it hath some properte, the Moone gyuech chast condycyon, and they named her by one lady so called, which was ryght chaste and alwaies a birgyn. So wold Othea say: that honestie of the body well appeyreneth vnto a good knyght. To this purpose sayth Hermes. He may not be of perfyte sence or wyfdom that hath not in hym chastite.

The. p. xlii. Allegorie.

And for to brynge the Articles of the sayth to our purpose, the whiche may profyte the good spiryte theualrous: Take we for Diane god of purgatorye whiche is without any tuche. The loue of al clenlyneg, & to whom thinges soyled and defowled may not be agreable. As the creator of heauen & earth the whiche thng it is necessary to the good spiryte to beleue. As sayeth the

lyric

The. xxiij. Hyfote.

fyfte Artycle of the fayth whiche was
sayde by my Lorde saynt Peter.

Credo in deum patrem omnipotentem
fctorem cel et terre.

The. xxiii. Hyfote.



The. xxiii. Terte.

Resemble well Ceres, the
Goddesse bryght
Whiche gyueth all men corne,
and none doth denie
So shulde hym selfe abandon,
euery good knyght

That

The. p. llii. Tepte.

That well woll suiteyne the
order of cheualrie.

The. p. llii. Glofe.

Ceres was a Lady whiche founde
the arte to ayze the landes for afo-
re they sewe theyr gaignage of theyr
sebe without labouryng. And by the lan-
de bare moze abundauntly after that it
wass ayzed and plowed, they sayd that
the Guld be the goddes of Corne, & the
grounde they named of her name. And
woll Othea say, that as the grounde is
abandoned & large gyuer of all goodes
so ought to be also the good knyght to
all persons abandoned and to gyue his
ayde and comfort after his power, and
Aristotle sayth. Be thou a lyberall gy-
uer, and thou shalt purchase frendes.

The. p. llii. Allegorie.

Ceres whom þ good knyght ought
to resemble take we for the blessed
sonne of God, whom the good knyght
ought to ensue whiche blys is so large
ly hath gyuen of his hyghe goodnes.

And

The. xv. By Force.

And in hym ought to be our stedfast be-
leue as sayth the seconde Article whiche
saynt Iohn sayde.

Et in filium xpm filium eius unicum
dominum nostrum.

The. xv. By Force.



The. xv. Depte.

A Lante thou all vertues /
Within thy body
As ylis the plantes of Trees,
Doth cause and make
With blosomes to burgen and
fruite

The. xxiij. Tepte.
fruyte to fructify
So to edefye the maner, shuldest thou take.

The. xxv. Glose.
Yhis they say also to be goddes of plantes & of grassyng whiche groweth vnto them bygout and growyng to multiply. Therefore saith prudence to the good knyght & giveth comparisoun that so ought he to fructify in all betwixt, and all euill bytes to eschewe, and Hermes saith to this purpose. O may, thou knowe the inconuenience of byte, how well shuld thou kepe the therefrom, and yf thou knowe the laude of valliantie, O howe well shuldest thou loue it.

The. xxvi. Allegorie.
There where she sayth that to ought the good knyght to be resblaut, we maye vnderstande the blessed conception of Iesu christ by the holy Ghost in the blessed virgyn mary mother of all grace, of whom the great lo-
uyn

The. xxvi. Hystorie.

bynges may not be Imagined ne sayd
entierly, the which dygne & worthy con-
ceptiō ought þ good spūte to haue plan-
ted in him, & to holde firmly the worthy
Article as sayth S. James the more.

Qui conceptus est de spiritu sancto natus
ex maria virgine

The. xxvi. Hystorie.



The. xxvi. Terte.

Sheweth the not / to the
Judgement
Be to the counsaile, of kynge
Bynges

To

The. p. vi. Expte.

To Whom Iudgyng byende
intendement
were gyuen to buyze the cares
of an Ass.

The. p. vi. Glose.

MYdas was a kynge, whiche had
small vnderstanding, and a fable
sayth that Phobus and Pan, God of
shepherdes & herdes, stryued togyther.
And Phobus sayd that the sounne of a
harpe was more to be praised than the
sounne of a fressell or wynde, and Pan
sustended the contrary. And sayde that
more was to be praysed the sounne of
the fressell. Upon Mydas they put the
Iudgement of this bysorde, and after
that they had played a tyme Mydas by
longe leysure, he Iudged & better was
the sounne of the fressell, and more to be
praised. And saith the fable that Phobus
whiche was greatly corrouced and an-
gry in dyspyte of his vnde Iudgement,
caused hym to haue the cares of an ass.

The. xxvi. Glofe.

in demonstraunce that he had the entent
dement of an Aſſe, whiche ſo rudely had
gyuen Iudgement. So may it be that
a man Iudge foliſchely agaynſt a prince
whiche cauſeth hym euer after to beare
vpon hym a ſygne of folly whiche is the
vnderſtandynge of the eares of the Aſſe.
So this fable is to be vnderſtand that
the good knyght gyue not hym ſelfe to
holde to folly the Iudgment, nor ground
ded vpon reaſon, nor he hym ſelfe ought
not to be Iudge of folly the ſentence, to
this purpoſe ſaith one Philoſopher, the
ſole is as a moll warpe, whiche heareth
and vnderſtandeth not. And Diogenes
compareth the ſole to a ſtone.

The. xxvi. Allegorie.

The Iudgement of Pilate wherto
the good knyght ought not to hol-
de hym, we may take for it Pilate whiche
Iudged the blyſſed ſonne of God to
be taken, bounde, and hanged, vpon the
gybet of the croſſe, as a thefe, he beying
without any tuche of offence ſo it is to

The. p^obi. Allegorie.

he vnderstand the good spryte ought to
kepe hym fro geuyng of Judgement v
pon the Innocent, & he ought to beleue
the article whiche sayd S. And:we.

*Passus sub pontio pilato crucifixus mor
tuo et sepultus.*

The. p^obi. Hystorie.



The. p^obi. Tepte.

TRewe felowes yf thou has
ue, nro oz las
Thou oughtest to go succoure
them at nede

Though

The. xxvii. Text.

Thoughe it be to hell, where
Hercules was
Where ben many soules, ben
nyng in gleder.

The. xxvii. Glo.

A fable sayth that Protheus and
Thesius, went in to hell to re-
uer Proserpine vpon Pluto, which had
her rauyshed, and euyl had they ben ap-
poynted yf it had not ben for Hercules,
whiche was theyr companyon, whiche
came them to succour, and dyd there so
moche of armes, that he made all the
company Infernall affrayde, & cut the
cheynes of Cerberus porter of hell. So
woll Othea say, that the good knyght
ought not to sayle his loyall felowe for
doubte of peryll what so euer it be, for
loyall companye ought for to be as a
mans proper thyng or cause. And Pyta-
goras sayeth. Thou ought to kepe the
loue of thy frende diligently.

G. ii.

Wm

The. xxvii. Allegorie.

Where the Auerhorite sayth that he
***ought to succour his loyall felowes
of armes, though it be to hell, we may
vnderstand þe blyssed soule of Iesu christ
which brought forth the good soules of
holy Patriarkes & Prophetes which we
re in limbo & that exāple the good spyte
ought to do, & to draw vnto hye al vertu
es, & beleue þe article as saith s. Phillip.

Descendit ad inferna.

The. xxviii. Hyroste.



The. xxviii. Lepte.

Due and prayse, Cadmus
so excel

so excellence
And his dysciples, holde thou
in chyerre
he gayned the fountayne, of
the Serpente
With ryght great payne, afo-
re that it wolde be.

The .xxviii. Booke.

Cadmus was a moche noble man
and founded Thebes whiche cytie
was greatly renomed, he set there a stu-
dy & he hym selfe was moche profound-
ly lettered and of great science. And ther-
fore sayth the fable that he daunted the
serpent at the fountayne that is to un-
derstande the science and sages that al-
wayes springeth, the Serpent is noted
for the payne and trauaile which it be-
houeth the student to daunte afoze that
he maye purchase science. And the fa-
ble sayth, that he hym self became a ser-
pent, which is to vnderstande, he was a

The. ppviii. Glose.

corrector and mayster of other. So wol
Orhea say that the good knight ought
to loue and honour the clerkes lettered,
which ben grounded in science. To this
purpose sayeth Aristotle to Alexandre.
Honour thou science and fortifie it by
good maysters.

The. ppviii. Allegorie.

Cadmus whiche daunted the Ser-
pent at the fountayne whiche the
good knyght ought to loue, we may vn-
derstande the blyssed humanite of Jesu
christ which dompted the serpent & gaig-
ned the fountayne that is to say the
lyfe of this world from the which
he passed afoze with great pay-
ne, and with great trauayle.

Wherof he had perfyte
victory whan he rose
agayne the thyrd
day, as sayth
s. Thomas.

Veritas die resurrexit a mortuis.

Delighte

The .xxiij. Hystorie.



The .xxij. Terte.

DElyte the moche, the sciens
ce for to se

Of Yo, more than in other sub
staunce

For therby thou mayste attayn
the great dygnyte

And of gooddes foylon / and
great abundaunce.

The .xxij. Glose.

YO was a damosell daughter unto
kyng Ynachs, which was of greas

G. iij.

sepe

The. xxiij. Gloſe.

ſcience, & founde many maners of letters which afore had not ben ſene, howbeit that ſome fables ſay that Yo was the loue of Jupiter, and that was tranſmued to a cowe and after was a comon woman. But as Poetes haue cloked the trueth vnder couerture of fables it may be vnderſtand that Jupiter loued her, wherby is to be vnderſtand the vertues of Jupiter whiche was in her, ſhe became a cowe, for as the cowe gyueth milke whiche is ſwete and noyſſhyng ſo gaue ſhe (by the letters & ſhe founde) ſwete noyſture and fode to the entendeur. That ſhe was a comon woman may be vnderſtande that her ſcience and wyſdome was comon to all: as letters ben comon to all people. Therfore ſaith Othea that the good knyght ought moſt to loue Yo, whiche may be taken for letters and ſcriptures, and alſo hystories of good men, which the good knight ought Joyouſly to here recompted and ſhewred, wherof the example may be to hym

The. pp. p. Glose.

hym profitable. To this purpose saith
Hermes. He that enforceth hym to ac-
quize science and good maners, he fyn-
deth that thyng which pleaseth hym in
this worlde and in the other.

The. pp. p. Allegorie.

YO, by whom is noted letters and
Scriptures, we may vnderstande
that the good sprite ought to delite him
in redyng the holy scriptures, and haue
them wyrtten in his mynde and en-
tencion, and therby he may let-
ne to mounte or assende to he-
uen with Iesu Christe, by
good workes and ho-
ly contemplacion.

And beleue the
worthy
article whiche say-
de saynt Bar-
tylme we.

Ascendit ad celos sedet ad dexteram dei
patris omnipotentis.

G. b.

Where



The. ppp. Tepte.

Where euer thou be, take hede
Wententyfly
That sowne of pype / to slepe
the not adaunte
Mercurie played, so swete and
pleasauntly
That he with his pype the peo
ple he dyd enchaunte.

The. ppp. Glofe.

A fable sayth, that whan Iupiter
loued Io the fayre, that Iuno had
ther:

The. ppp. Epse.

therof great suspicion. And she dyscei-
 ded fro heauen in a clowde, for to take
 and surpze her husband with the dede
 but whā Jupiter sawe her come, he chaū-
 ged his loue i to a Cowe. but not for
 Juno was dyscharged of Ialously and
 demaunded of hym the Cowe in Jest,
 and Jupiter maūlgre his courage graū-
 ted therto as he that durst not refuse,
 for doubt of suspicion. Chan Juno be-
 toke the cowe to be kepte, to Argus her
 coweherde, whiche had an. C. eyeen, and
 euer he watched her, but the god Mer-
 curie by the cōmaundement of Jupiter
 toke his pype wherwith he played right
 sweetely, & so longe he pyped at the eare
 of argus, that all his hondzed eyeen he
 brought aslepe, one after another: thē he
 toke from hym the Cowe, & detrenched
 his heed fro the Guldres. The expolici-
 on of this fable may be that some pur-
 saunt man loued a damosell whom his
 wyfe wolde haue in watche so that her
 husband shuld not come to her, & great
 wat=

The. ppp. Glose.

watchers and gardes the there set and
clere seynge, which may be noted by the
eyen of argus, but the louer by some per
son malycious and well spekyng dyd so
to be done, that þ gardes or watchers
consented to yelde vnto hym his loue, so
were they endozmed by the pipe of Mer
cury, & had the hced detrenched. Therfo
re saith Othea to the good knight that
by suche a pype he suffre not hym selfe
endozmed nor enchanted so that ther
by he be robbed & dysapoynted of that
thyng which he ought wel to kepe. And
to this purpose saith Hermes. Kepe you
from them whiche do gouerne them sel
ues by malyce.

The. ppp. Allegorie.

BY the Bype of Mercurius we may
vnderstande that by our auncient
enemye the good sprite shuld not be dys
ceiued in any misbeleue vpon the sayth
or othertwyle, & he ought to beleue sted
fastly the Article whiche sayde Saynt
Mathewe the Euangelyst, whiche said
that

The. xxi. Hystorie.

that our Lord shall come to Judge the
quicke and the deed by these wordes.

Inde venturus est iudicare viuos et mortuos.

The. xxi. Hystorie.



The. xxi. Teyte.

BElene thou that Pyrrhus/
shalbe resemblaunte
Unto his Father, and worke
great myleale
Unto his Enemyes, and be to
them greuaunte

For

The. xxxi. Text.

For he shall reuenge, the death
of Achylles.

The. xxxi. Glose.

PYrrhus was sonne vnto Achylles,
and well he resembled his father of
force and hardines, and after the death
of his father, he came vpon Troie and
moch aspiely reuenged the death of his
father, & greatly endomaged the Troy-
ens. Therefore sayth Prudence to the
good knyght, that yf he haue mydone
the father, that he kepe hym well from
the sonne, in his olde age. For yf the fa-
ther hath ben valiaunt, semblably ought
to be þ sonne. To this purpose saith the
wyle. The death of the father draweth
to hym the bengeaunce of the sonne.

The. xxxi. Allegorie.

There where it sayth that Pyrrhus
shall resemble his father: we may
vnderstande the holy ghost which pro-
ceeth from the father, in whom the good
sprite ought to beleue as saith the lesse.

Credo in spiritum sanctum.

The

He est seigneur qui benoit moria ad se

The. xxxii. Hystorie.



The. xxxii. Teyte.

The Temple frequente, and
Honour as is due

The god of heuens, in eche hou
re and moment (ensue

And of Cassandra, ybstage thou
for to be holden sage, yf thou
put thyne entent.

The. xxxii. Bloke.

Cassandra was daughter to kynge
Priam, and she was a ryght good
lady

The xxxii. Glose.

lady and deuoute in theyr lawe, the god
des she serued, and the temple she haun
ted, and lytell she spake without necessity,
and whan it behoued her to speke she
sayde nothyng, but that it was veryta
ble, and neuer mendacite or lesyng was
founde procedyng from her mouth, mo
che sage was Cassandra: therfore saith
Othea to the good knyght that her he
ought to resemble: for mendacious spe
che, or to be a lesyngmongre, is moch to
be reprobued in the mouth of a knyght.
So he ought to serue God and honour
the temple, that is to wpt the church &
the mynysters therof. And Pythagoras
sayth a ryght lowable thyng it is to ser
ue god, & sanctify or halowe his sayntes.

The xxxii. Allegorie.

The Auctourite sayth that the good
knyght ought to frequent the tem
ple, by semblable case ought to do the
good spryte and ought to haue a syngu
ler deuocion in the holy Church catho
lyke and in the communion of sayntes as
sayth

The. xxxiii. By storie.
sayeth the article which said I. Symon.

Sanctam ecclesiam catholicam sanctas-
rum communione.

The. xxxiii. By storie.



The. xxxiii. Texte.

Dste to go by see, yf fortune
haue the lente
Thou oughtest for to reclayme
Neptune in thy mynde
And well his feates to halowe
his seruyce to augmente

D.i.

To

The. xxi. Text.

To thende that he the kept fro
great tempest and wynde.

The. xxviii. Glose.

N Neptune after the lawe of Payny-
mes was called the God of the see
and therfore he wolde say to the good
knyght that he ought to serue hym to
the ende that he shuld be succourable to
hym vpon the see. So it is to be vnder-
stande that the knyghtes whiche oft go
in many voyages vpon the see, or other
dyuers perilles haue more necessitye to
serue god, & his sayntes, than other peo-
ple to thende that at theyr nede, they be
to them succourable and aydynge, & they
oughte to take a synguler deuotion to
God by good deuoute prayson by the
whiche they may reclayme hy to theyr
ayde in theyr nede, and how it suffyseth
not all onely the deuotion of the mouth
sayth the sage. I repute not God to be
all onely serued by wordes but by good
workes and by leadynge good lyfe.

Rep.

The. p. xlii. A. Regard.

Neptune within the good knyghtes
ought to reclaime yf he go ofte by
see, we shall take that the good spirite
whiche is contynually in the see of the
world ought to reclaime deuoutly his
creatour, & pray that yf he gyue hym to
lyfe he may haue remission of his syn-
nes, & he ought to beleue in the Actyck
whiche sayde saynt Jude.

Remissionem peccatorum.

The. p. xlii. Hystorie.



The. p. xlii. Tepte.

Have good regarde, in eue-

H. ij.

ry

The xxxiii. Tepte.

rye tyme and houre
To Attropos, and to his darte
oz speare
Whiche stryketh and spareth,
for no drede oz fauoure
It shall the exhorste, thy soule
in mynde to beare.

The xxxiiii. Gloste.

The Poetes called the death Attro-
pos. Therfore sayth Othea to the
good knyght that he ought to remem-
ber that he shall not alwayes lyue i this
worlde, but shall shortly departe from
it, so ought he rather to vse the vertues
of the soule, then hym to delyte in the
byres of the bodye. And therof oughte
euerie Chrystyan man and woman to
thynke to the ende that they haue in me-
mozy the promysyon of the soule, whi-
che shall endure without ende. And to
this purpose speketh Pythagoras, that
euen

The. p. p. l. l. l. Allegorie.

even so as oure begynnyng commeth
of GOD / it behoueth that in hym be
oure endyng. ¶

The. p. p. l. l. l. Allegorie.

THere where he sayth to the good
knyght that he haue regarde to
Attropos whiche is noted the death.
Semblably ought to do the good espi
te, whiche by the merytes of the passion
of our Lorde Jesu Chyste, ought to ha
ue stedfaste esperauce with the payne
and diligence which he shall take vpon
hym to haue Paradyce in the ende.

And he ought to beleue firmly
that he shal rylse agayn at the
day of Judgement, & shal
haue lyfe perdurably yf
he deserue it, as
sayth the
last Article, whiche
sayde S. Pa
thie.

Carnis resurrectionem et vitam
eternam, Amen.



OF Belshazzor make thy
 ne cramplaye
 In all the Feates / that thou
 wolte despyne
 Whiche rather chace to death,
 to repayre
 Than to do desloyaultie, With
 herte, or wynde inclyne.

Belshazzor was a knyght of right
 great

The. xxxv. Close.

great beaultie and full of loyaltie, his Lordes wyfe was strongly espyred to his loue, but not for that he wolde not consent vnto her volent. She did so much, that he was cōdemned to haue ben deuoured with fierce beestes and he loued better to chese the death, than to do desloyaultie. So sayth Othea to the good knyght that for doubte of death, he ought not to do desloyaultie. To this purpose sayth Hermes. Thou oughtest rather to haue the wyll to dye without a cause, than to do Inconuenience or desloyaultie.

Nowe come we to declare the cōmaundementes of the lawe and therof take we Allegorie to our purpose.

The. xxxv. Allegorie.

Bellozophen, whiche was so full of loyalte may be noted god of paradise and as his worthy mercy hath ben and is to vs full of loyalte we shal take here the first cōmaūde mēt which saith, thou shalt not adoure nor worshi

The. pppv. Alkgoile.

ge gods, this is to say as saith s. Augu-
stine, the honour which is called latria
thou shalt not bere it neyther to Idoll
nor to Image, ne to his seblaunce, ne to
no maner of creature, for his the honou-
re due alonely vnto god, in this coma-
ndement is defended al Idolatry, of this
speketh our Lorde in his Gospel.

*Domineum deum tuum adorabis et illi soli
seruies. Mathi quarto capitulo.*

The. pppvi. Hystorie.



The. pppvi. Tepte.

MEnyon thy loyall Cous-
sen Germaine Whiche

The. xxxvi. Tepte.

Whiche doth the assyst, in eche
dangerous place
And loueth the so well / thou
oughtest to loue agayne
And at his nede, With Armour
re the embrace.

The. xxxvi. Glose.

Menymon was coulen to Hector &
of the lyne of Troyens, and when
Hector was in fyerce Enours and bat
tayles where many tymes he was hard
ly empriessed with his enemyes. Meny-
mon, whiche was a ryghte balyaunte
knyght folowed hym nygh, so succoured
he Hector, and departed the great prea
se, as wel it appered, for whan Achylles
had slaine Hector by treason Menimon
wounded geuoussly Achylles & had him
slayne had not byrefely come unto hym
succour. Therfore sayth wyldom to the
good knyght & he ought to loue hym &
succour his nede, & that is to vnderstand

H. b.

that

The. xxxvi. Glofe.

that every pryncce a good knyght whiche hath any parentes be they lytell or poore, so that they be good and loyall, he hought to loue them, and ought to bere and supporte them in their affayres and inspeciall when he fyndeth him loyall & true to hym, and it fortuneth somtymes þat a great pryncce is more loued & more loyall of his poore parent than of them that be ryght pynnaunte. And to this purpose saith the Philosopher Racion, multiply thy frendes for they shal be to the succourable.

The. xxxvi. Allegorie.

MENymon the loyal cousten we may yet take for the god of Paradyse which is well vnto vs a loyal cousten to take our humanite for þat which we may not him guerdon. So here we may take the second comaundement that sayth. thou shalt not take þat name of god in vayne, that is as writeth S. Augustine, thou shalt not sweare dishonestly. ne without cause to colour falsyte, for there may be

The. xxxvi. Allegorie.

no greater abusion than to bring in wote
nes of fallite, O the soueraygne & most
stedfast verite, and in this commaunde
ment is defended all lesynges, all periu
re and all blasphemynge. To this pur
pose sayth the Lawe.

Non habet dñs infontem eum qui assumserit nos
men dñi dei sui frustra. Exodi. xx. capitulo.

The. xxxvii. Hystorie.



The. xxxviii. Expte.

A Duple the well / that wor
des of great menace
Of nycetie or folye, that com
meth

The. xxxviii. Tepte.

meth to dyshonoure
procede not from thy mouth
and in this case
Of Leomedon, make to the
myrroure.

The. xxxviii. Glose.

Lomedon was kynge of Troy, and
father to Priam. And when Jason,
Hercules and theyr companions, went
into Colcos to get the golden flees and
were descended at the porte of Troy for
to refreshe them, without doyng any
dōmage to the countre. Than Leome-
don as euill aduysed, sende to them by
his messagers shamefully to go out of
his lande, & strongly them menaced
they auoyded not shortly. Wherof the
Barons of Grece by this cōmaundement
of auoydaunce helde them so moch In-
iured, that therof after ensued the fynall
destruction of Troy. Therefore woulde
then say to the good knyght that in so
moch

The. pppbll. Gloſe.

moche as the word menace is ſowle & by
ſayne: it ought well to be prepenſed and
delibered afore that it be ſaid, for many
euils therof oft times enſue. To this pur
poſe ſayth the Poete Omer, he is ſage
whiche can reſtrayne his tonge.

The. pppbll. Allegorie.

As the word of menace cometh of
arrogancie & pryde, and to breke
comandement is alſo oultre curdaunce
or orguy, we may take that man ought
to breke the feaſtes or holy dayes for it
is agaynſt the comandement whiche
ſayth. Remembre the to ſanctifye the
Sabboth day, by the which is vnto vs
comanded as ſaith S. Auguſtine that
the Sonday we halowe in place of the
Sabboth day to the Iues, we ought to
ſolempnyſe it in reſpoſe reſt of the body
and in ceſſynge from all bodely workes
of bondage, and in reſpoſe of the ſoule in
ceſſynge fro all ſynnes. And of this reſt
ſpeaketh Elay the Prophet.

Quiſcite agere pꝛonere/dilecte benefacere.

Sup



Suppose not euery thyng
to be certayne
At the fyrste Sygne / but take
delyberacyon
Tyll treuth be knowen, as for
a whyle refrayne
Of this can Pyramus / geue
best informacion.

Pyramus was a yonge Bachelet of
the Cytie of Babylon, and when he
had

The. xxxviii. Stofe.

had no more but. vii. yeres of age. loue
him wounded with his darte, & he was
esprised with the loue of Thelbe a fayre
damosyl & gent of his parell of age, and
for the great frequent aunce of these. ii.
louers togyther was apperceyued their
great loue, and by a seruant was accu-
sed to the mother of the damosell whi-
che toke her daughter and her enclosed
fermly in her chambers and sayd that
she shuld well kepe her from haunting
Pyramus, great was the dolour of the
two thyldren for this cause, and they
plantes & weepinges moch pituous lon-
ge endured this pryson, but the more
they agerincreased & more was embra-
sed in them the instygacion whiche for
the absence was not destayned nor ac-
tased. But as betwyt the pallys of &
two louers was but one wall. Thelbe
upon a day aduyced the wall broken by
the which she myght perceyue the lycht
on the other parte. Than fyrde she her
gyddle in the creuse of the wall, to the
ende

ende that her loue myght apperceyue,
whiche he dyd shortly ynoughe, & there
often they made theyr assemble, the ii.
louers with moche ptyuous complayn-
tes: in conclusyon (as by great loue con-
strayned) made was theyr accorde such
that vpon a nyght in tyme of the fyrst
sleepe, they wolde secretly departe from
theyr frendes, & shuld assemble vnder a
whyte briere berry tre, without the eytie,
at a fountayne where i theyr childhod
they had ben accustomed to dysporte the
whan Thesebe was come to the fountai-
ne alone all paruorous & full of drede,
than hard he a Lyon come moche rude-
ly, wherof he al replenished with drede
fled thens to hide her in a bushe, & next
the founde, but in the way fell from her
her whyte wymple whiche the Lyon be-
fouled, soyled and made bloody, whiche
bomyted & cast forth vpon it the entray-
les of beestes which he had deuoured, a
boue mesure, great was the doloure of
Pyramus which beleued none other but

great Labours ^{that} are done

that his loue was deuoured with fierce
 beestes, whetfore after many pyruous
 regretes, he slewe hym self wth his swor-
 de. Ther he came out of the bushe, but
 when he vnderstode the syghes of her
 loue, which was at the poynt of death
 and sawe the sworde & the blode, than
 by great dolour he fell vpon her loue
 which myght not speke to her, and af-
 ter many great plaines, regretes, swa-
 mes, and trauntes he slewe her self wth
 the same sworde. And the fable sayth
 that for this pyruous case þe beryes of
 the brete tre, became blacke whiche ere
 were whyte. And bycause þe for so smal
 enchealon hapned so great mysaduen-
 ture. Othen sayth to the good knyght
 that to a small ensygnement he oughte
 not to gyue great fayth. To this pur-
 pose sayth one sage. Yelde not thy selfe
 certayne of thynges which ben in doub-
 te afore that thou haue had conuen-
 able informacion.

The xxxviii. Allegorie.

Where it sayth that he shuld not be-
lieue al to be certayne, we may note
the Ignorance which we have in
oure chylthode, when we be vnder the
correction of the father and mother.
And for the good dedes which we recey-
ue of them, we maye vnderstande the
fourth commaundement which sayth,
Honour thou thy father and thy mo-
ther, whiche saynt Augustyne ex-
poseth in sayeng, how that we
ought to honour our Pa-
rentes in two ma-
ners. In be-
crynge to
them
Due reuerence. And in ad-
mynstryng them in
theyr necessyties.
To this purpo-
se saith the
sage.

Honoꝛa patrem tuum et genitum matris tue ne
oboffendas. Ecclesiasti. vii. capitulo,



The popy. Hystorie.

FOR corporall health, take
in consyderacion
Of Esculapion the wyfe, and
uertysmente
And not of Cyres / the subtell
incantacion
Her trompery / her tharmes / ne
her inchauntemente.

The popy. Glofe.

Esculapion was a right sage clerke
I. ii. whis

The. xxxij. Gloſe.

which founde the ſcience of medycyne,
and therof made bookes. And therefore
ſayth ſhe to the good knyght, that he be-
leue his reportes for his health, that is
to ſay, yf he haue neede, that he turne hy
to the Phyſicions & medycynes, & not
to the ſorcery of Ceres, whiche was an
enchautreſſe. And it may be ſayde for
them that in theyr maladies ble ſorcery
charmes, and enchauntementes. And
beleue to be gueryſhed which is a thing
defended & agaynſt the cōmaundemen-
tes of hollychurche, and which no good
chriſtian man ought to ble. Platon ad-
michilled and byforned the bookes of en-
chauntementes and ſorcery made vpon
medycyne, which ſomtyme were bleſed &
approved & he helde him to thē that we-
re of ſcience reaſonable & of experienes.

The. xxxij. Allegorie.

FOR Esculapion which was a Phy-
ſicion and medycyne, we may vnder-
ſtande the ſy. ii. cōmaundement, whiche
ſayth

The. xxxij. Allegorie.

sayth. Thou shalt not sle, that is to say
neyther with hart, with tonge, ne with
hande. And so is defended all byolence,
percusyon, and corporall hurtes. And it
is not here defended to the Prynces, to
Iudges, and to Maysters of Iustyce,
to put to death the malefactours, but
to them all onely, whiche haue none
aucthozytie, excepte in case of ne-
cessytye where a man maye not
otherwyse escape, in whiche
case the Lawes suffer
well one man to
slee his ad-
uer-

sary, in his corpes defend
daunte, and other-
wyse not, to this
purpose saith
the Gos-
pell.

**Qui gladio occiderit oportet eum in gladio
ocedi. Luce. xlii. capitulo.**



In hym (whom thou haste,
 Offended with greuaunce
 Whiche knoweth not howe to
 venge hym, or amende it)
 Affye the not, for therof com-
 meth myschaunce
 Achylles death, can teache the
 to entende it.

The. pl. Close.

Achylles dyd moche grefe, to the
Troyens, and to kynge Pryam he
slew many of his chylde. Hector, Troy
lus, & other, wherfore he ought to hate
hym. Notwithstandyng this Achylles
affyed hym in the quene Hecuba wyfe
to Pryam, to whom he had slayne her
chylde by treason. & he went by nyght
to speke to her, to treate of the mariage
of Polixene her doughter & hym, and
there was he slayne by Paris and his
felowes, by the comaundement of the
quene his mother in the temple of Apo
lyne. Therefore saith Othea to the good
knyght that he ought not to affye hym
in his enemye to whom he hath great-
ly mysdone without makyng to hym a-
ny peace or a mendement. To this pur
pose sayth one sage. Kepe the from the
deceytes of thyne enemye whiche may
not reuenge hym selfe.

The. pl. Allegorie.

Lyk as thou oughtest not to affye
the in him to whom thou haste mis
done

I. iij.

The .xli. Allegorie.

done we may take it þ lyke as we ought
to doubt the bengeaunce of god it is ne
cessary to helde his cōmañdeinēt to which
sayth, thou shalt not do lechery, þ is to
say adultry, ne fornication, & so is defe
ded, as saith Isodore all oꝝ vnlawful co
pulation which is in the bonde of mari
age & al disordinat blage of the mēbres
general to this purpose saith the lawe.

Morte moriantur meretrices et adultera. Leui. xx. ca.

The .xli. Hy storie.



The .xlii. Tēpte.

Resemble not Busye, whi
che

The. xlii. Text.

the no goodnes pretended
But dyd hym employe to mur-
ther and occysion
his crueltie maye Well be / res-
prehended
Of all suche Feates / excheuwe
the erudyccion.

The. xlii. Close.

Balysre was a kyng of meruaylous
cruelte, & moch hym delyted in the
occision of men. And wth his propre han-
des he slewe them in the Temples with
knyues, & therof made sacrifice to his
gods, therfore saith Othea to the good
knyght h^e in no wyse he ought to delyte
him iⁿ the occision of any humane crea-
ture, for such cruelte is agaynst GOD a-
gaynst nature, & agaynst al bownde, and
to this purpose sayth Socrates to the
good counsayler, yf thy pryncce be cruell
thou oughtest hym to appeale and amon-
dre by good examples.

I. b.

By

The. xlii. Allegorie.

By Busyne which was an homicide
and agaynst humayne nature, we
may note y^e defence y^e is made to vs by
the cōmaūdemēt which saith y^e shalt do
no theft. And so is defended as sayth s.
Augustyne, all vnlawfull vsurpacion of
the goods of other, al sacrilege all rapti-
ne all thynges taken by force, & seigneu-
ry upon the people without reason. To
this purpose sayth s. Paule the apostle.

Qui furabatur iam non furetur. ad ephesi. iiii. ca.

The. xlii. Hystorie.



The. xlii. Tēpte.

Have not so moche delyte/
in thy

The. xlii. Tiple.

in thy pleasaunce
As in doubtfull balaunce / to
put thy lyfe to wander
For thy lyfe With loue / thou
ought most to auaunce
Remembze howe the flood hath
ouerqualmed Lehaunder.

The. xlii. Epistle.

Lehaunder was a yonge gentylman
whiche greatly and of perfyte loue,
loued Hero the sayre, and as there was
an arme of the see betwixt the maners
of the two louers, Lehaunder swam o-
uer it by nyght many tymes to se his la-
dy, which had her castel nere the ryuage
to thende that their loue shuld not be ap-
perceyued. But it fortunied that a great
orage of tempest arose which dured ma-
ny dayes vpon the water & disapoynted
al the ioy of the louers, so it hapned one
nyght that Lehaunder constrained of
great desyre put hym selfe in to the see,

in

The. xlii. Epistle.

in the tyme of the tempest, and was boꝛne there so longe by those peryllous wayes & it behoued him to peryl the moch pytuously. Hero whiche was bpon the other parte in great thought for her loue tohan she sawe the body come floꝛtyng to the ryuage, than estrayned of a meruailous dolour cast her self into the see, & inembrasyng the body that was perished there was she drowned. Therfore sayth Othea to & good knyght that somoch he ought not to loue his delyte, as therfore to put his lyfe in ouer great aduventure. So sayth one sage to this purpose I am moch meruayled of this that I se somoch of perylles suffered for the delyte of the body. And so I ytell puruayaunce made for the Soule whiche is perpetuall.

The. xlii. Allegorie.

AS the Aucthoritic defended that he haue not so dere his pleasure as to put hym in ouer moche Jeopardye. It maye be vnderstande the commaund

The. xlii. Allegorie.

**maundement that sayth. Thou shalt
not speake false wyrtneise agaynst thy
neighbour. And so it is defended, as
sayth saynt Augustyne, all false accusa-
cion, murmuracion, detraction, all fal-
se reporte, & defamyng of another. And
it is to be knowen, (as sayth Iodore,)
that the false wyrtneiser, doeth byla-
ny to thre partes. That is to say,
to **GOD** whom he dyspyleth in
forsweryng hym. To the **Jud-
ge** whom he deceiueth in ma-
kyng a lesyng, and to his
neighbour whom he en-
domageth in false
disposyng him
selfe a-
gaynst hym, and ther-
fore sayeth the
Scripture.**

Uis falsus non est imputatus, et qui
loquitur mendacia non effugiet. **Prover-**
bios iii. xix. capitulo.

Yelde



The. xlii. Expte.

Yelde agayne Helayne, yf a-
ny man demaunde her
For great offence well maye be
reparable
Better is consent to peace, than
to withstande her
And when the Stede is stolen,
to close fast the stable.

The. xliii. Close.

Helayne was wyfe to kyng Mene-
laus and rauyshed by Paris in
Grece

The. piii. Glose.

Here, and when the Grekes were come
vpon Troy w a great army for the ven-
geaunce of the same dede, afore þ they
endamaged the land they required that
Helayne shuld be to them yelded agayn
and amendes made for the offence done
or yf not, they wold destroy the countre,
and bycause the Troyens wolde do no-
thyng, thereafter ensued the great mis-
chefe which after to thē befell, therfore
will Prudence say to the good knyght
that yf by folý he haue done any incon-
uenyence, better it is to hym to leue it &
make peace, than it to pursue, wherby e-
uyl may to hym come. Therfore sayth
the Philosopher Plato, yf þ haue done
iniury, to whom soeuer it be, thou ough-
test not to be at ease vnto such tyme as
thou be with hym at concoorde and ha-
ue made peace.

The. piii. Allegoric.

Helayne which ought to be yelded
agayne may be entended the com-
maundement which sayth. Thou shalt
not

The. p^{lii}. Allegorie.

not despye the wyfe of thy neyghbour,
by the whiche is defended (as sayth S.
Augustyne) the thought and wyll to do
fornication, wherof is spoken afore in
the. vi. Commandement, for our Lord
sayth in the Gospel.

*Qui uiderit mulierem ad concupiscendam eam
tam inchoatus est in corde suo. Mathe. vi. ca.*

The. p^{liii}. Hystorie.



The. p^{liiii}. Terte.

The Goddesse Auroza, resem
ble in no wyse

whiche

The. pñiii. Text.

Which yeldeth vnto other, toy
and gladnesse

At comyneth of her howre, and
doth her selfe dyspyse

All toy, and holdeth to wepyng
ge and sadnesse.

The. pñiii. Glose.

Auroza is the poynt or dawning
of þe day, & the fables say that is
a Goddes, and that she had a sonne of
hers slayne in the battayle at Troye, þe
was named Cignus, and for she was a
goddes, and had the puissance so to do
she transmued her sonne into a swan,
and so of hym, came the fyrst swannes.
this lady was of so great beaulte that
she reioysed all them that behelde her,
but al her lyfe she bewept her sonne Ci-
gnus which was deed, & yet she doth be-
wepe hym to this day, for the due which
falleth at the poynt of the day, they say
it is Auroza that wepeth for her sonne

k.i.

Cignus.

The. p. llii. Glose.

Cignus, therefore sayth Othea that the good knyght by his good vertues reioyseth other, ought not to be heuy & tryste but ioyous, and modie hym selfe graciously. Therefore sayde Arystotele to Alexander the great what soeuer heuines be closed in thy hart, thou oughtest alwayes to shewe a glad and a ioyous bysage afore thy people.

The. p. llii. Allegorie.

By Aurora whiche wepeth we may vnderstand that no desyre ought to wepe or be madified in vs by coueytyng a thyng not due, & by this we may note the .x. and the last comaundement whiche sayth. Thou shalte not coueyte the howse of thy neyghboure / his Ore / ne his Ass / nor any thyng that he hath. by the which (as saith saint Augustyne) is defended the wyll to do theft, or rappynewher of the dede is defended afore by the .vij. comaundement, and to this purpose sayth Dauid in his Psalter.

*Nolite sperare in iniquitate.
Sapientias nolite concupiscere.*

Though



The. pto. Tepte.

Though the Palsyphe frequens
 ted folythenesse
 Yet vse þ not to rede in thy stole
 All women to be suche, for ma-
 nye (neuerthelesse)
 Of Ladys ben good, though the
 she were a foole.

The. pto. Glose.

Palsyphe was a quene, and some fa-
 bles sayth that she was a woman
 R. ij. of

The. xlv. Glose.

of great dissolucion and especially that
she loued a bull, and she was mother to
Mynothauris, which was halfe a bull
and halfe a man, which is to vnderstan
de that she acquainted her with a man
of vyle condicion, of whom she concey-
ued a man whiche was of great cruel-
tie, and of meruaylous strength, and
all was bycause he had the forme of a
man, and the nature of a bull. And for
that he was of so great strength, and
asprety and so euyl that all the coun-
tre trembled, the Poetes say, by fiction
that he was halfe a man, and halfe a
bull. And therfore yf this lady were of
vyle condicion. Prudence wold saye to
the good knyght, that he ought not to
say, nor suffre to be sayde that all wo-
men ben semblable as the veryte is ma-
nyfest to the contrary. Galien lerned the
science of medicine of a ryght good wo-
man and sage named Clempare, which
taught hym to knowe many good her-
bes and theyr proprieties.

By

The. pto. Allegorie.

By Pasyphe which was solys the we
may vnderstande a soule returned
vnto God. And saynt Gregory sayth in
his Omelies, that moche greater ioy is
demeaned in heauen of one soule retur
ned vnto God, than of one which hath
alwayes ben returned to hym. Ryght
so as the captayne in the battayle lo
ueth better the knyght which was fled
thens, and sythen is returned, and af
ter his returnynge hath wounded the
enemye, than hym whiche hath done
no fayre feate. And as the labou
rer loueth better the lande whi
che after the thornes bereth
fruyte haboundauntly,
than that whiche
neuer had any
thornes,
and hath not bozne fruyte.
To this purpose sayth
god by the prophet.

Reuertatur unusquisque a via sua pessima: et propitius
erit ei iniquitates eius peccata ipsorum. *Mat. xxvi. ca.*

R. iij.

ye



The. pti. Tepte.

Yf thou haue doughters, as
ble to be maryed
And that thou woldest bestow
them and auaunce
To men by whom, thou wol-
dest not be myscarped
Of Kynge Adrastus, haue
thou remembraunce.

The. pti. Blofe.

Adrastus was kyng of Arges, and
moche

meche pynsaunt & a wyse man. Two
 knyghtes arrant that one called Polomites;
 and that other Thideus saught
 togyther in an obscure night vnder the
 portall of his pallys, wherof that one
 challenged that loges of that other, by
 cause of the stronge wether and great
 rayne whiche had turmented them all
 the nyght, and therof aduenture they
 were fyghtyng. At that houre the kyng
 arose from his rest, whiche had hadde
 the noyse of the twoydes vpon the shel-
 des; & came to departe the two knygh-
 tes. Polomites was sonne to the kyng
 of Thebes; & Thideus to another kyng
 of Grece; but from theyr landes they
 were exyled. Greatly honoured Adra-
 stus the two Barons, syth he gaue the
 in marriage, two right fayre doughters
 which he had. After to put Polomites
 to the ryght of his land that Ethioles
 his brother helde. The kyng Adrastus
 made a great army, & went vpon The-
 bes with his great hoste, whiche were

The. pth. Glose.

all dyscomfyted, deed, and taken: And
the. ij. sonnes in lawe to the kyng slaine
And the b^zethern betwoyrt whom was
the dysco^rde slewe ethe other in the bat
taye, and to Ad^rastus besyde his owne
person, were not left on lyue th^re knygh
tes. And therfore bicause to set and esta
blyshe the people exyled, in to they^r ryght:
is a great affayre. Prudence sayth to
the good knyght that in suche a case he
ought to haue counsayl, and take exam
ple by the sayd aduenture, and as Ad^ra
stus met vpon a nyghte that he shulde
gyue his two daughters by mayage
to a Lyon, and a Dragon, whiche shuld
fyght togyther, the exp^osicion of Dre
mes sayth, that sweyns commen
of fantasie which may be demon
straunce of good or euyl ad
uenture which shal come
to creatures.

The. pth. Allegorie.

Where it is said that yf he haue any
Daughters to be maryed that he
shall

The. xvi. Allegorie.

shall take hede to whom he shall gyue
thē, we may vnderstande that the good
mynde or spyte cheualrous to GOD,
oughte to regarde well with whom he
shall holde company yf it so be that he
wol go in to company, as dyd the good
Thoby. Also he ought to assygne & set

all his thoughtes in holy meditaci-

ons. And saynt Augustyne sayth

in an Epistle, that they whi-

che haue lerned of our lord

to be debondare, hum-

ble, and meke, do

profyte more

in medi-

taci-

on and prayers, than they

haue done in redyng and

herynge. Therfore

sayd Dauid in

his psal-

ter.

Meditaber in mandatis tuis que dilexi.

R. v.

¶ Whan



Whan thou arte yonge , and
 flouryng in pleasaunce
 Acquaynte the With Cupido/
 but not frequente
 For so that measure , leede the
 in her daunce
 The God of battayle / holdeth
 hym Well contente.

Cupido

The. p^lvii. Glose.

Cupido is the God of loue, and for
comoch, as it is not vnlytting bra
to a yonge knight, to be amorous vpon
a Lady that is good, his condycions
may therby become better. But bycau-
se Othea knoweth that the hauntynge
therof is withd^rawynge a man, and a
thyng moche anoyenge to Armes, she
sayth to the good knyght, that she is
well consentyng that he acqueynt him
with Cupido. And a Philosopher sayth
that to loue of good courage procedeth
of Noblenes of the harte.

The. p^lvii. Allegorie.

That it pleaseth well to the God of
battayle that he acqueynt hym wth
Cupido, may be vnderstande penaunce,
yf the good spryte repentaunt of his syn-
nes fyghting agaynst vyces be yonge &
entre newly in to the ryght way, well it
pleaseth to God of battayle, & is Jesu
Christe that he acqueynte hym with pe-
naunce & that Jesu Christ by his wo-
thy battayle was our redēpsoure sayth
saynt

The. p̄vii. Allegorie.

saynt Barnarde, what woꝛde (sayth he)
of moꝛe great mercye myghte one saye
to the synner whiche was dampned,
that where as he was solde, by his syn
ne to the enemye of hell, and had not
where with to redeme hym selfe.

GOD the Father sayde. Take
my sonne, and give him foꝛ
the. And the sonne sayd.

Take me foꝛ thy

Raunsome

and re=

deme thy selfe by me. This

is bꝛought into remem=

bꝛaunce by saynt

Peter the apo

stle in

his fyrst Epi=

stle.

Non corruptibilibus auro vel argento redemp
ti estis: sed p̄cioso sanguine quasi agni inconta
minati et immaculati scilicet xpi. p̄xima Pet. i. ca.



The. p. lvi. Hystorie.



The. p. lvi. Lepte.

Slee thou not Corinis, the
fayre

For the reporte, of the Rauen
bniuste

For yf thou her Slee, halfe in
dyspayre

Thou shalt repente after, thou
mayest me truste.

The. p. lvi. Glofe.

Corinis was a damocyll as sayth
a fa:

The. xlviii. Bk. of.

a fable whom **Phebus** loued paramoures, the **Rauen** whiche than was his seruaunte reported to hym, that he had sene **Cozins** his loue lyenge-with another yonge man, of this nouell was **phebus** somoch dolent that he slew his loue as soone as he sawe her, but therof meruaylously he after repented hym, & the **Rauen** which attended for his euerdore which he shuld haue of his lord for his good dede, was by hym cursed and chased, & the fethers whiche he was wont to haue whyte as snowe, **Phebus** them chaūged into blacke in sygne of dolour and **Phebus** from thenforth on ordeyned hym to be a beyer and announcer of euill tydynges and nouelles, and the exposition may be vnderstand, that the seruānt of some puyssaunt mā brought to his lord semblable tydynges, wherefore he was chased and dysapoynted of his seruice. Therefore wil **Othea** say, that the good knyght ought not to aduance hym to say to his pryncce suche tydyns

The. p. lvi. Gloſe.

tydynges wherof he may haue the hart
corrouced or angry, for in the ende euyl
maye come to hym therof, and alſo he
ought not to beleue the reporte whiche
is vnto hym made by flattery. To this
purpose ſayth he Philoſopher Hermes.
The reporter or contriuer of tydynges
eyther he maketh a leaſynge to hym to
whom he ſheweth them: eyther he is
faulſe to hym of whom he ſayth them.

The. p. lvi. Allegorie.

By Corinis whiche ought not to be
ſlayne we may vnderſtand our ſou
le, whom we oughte not for to ſlee by
ſynne: but therfore well to kepe her.
And ſaynt Auguſtine ſayth, that the
ſoule oughte to be kepte as the Coſtre
that is full of treaſour, and as the Ca
ſtell whiche is aſſeiged with enemyes &
as the kyng which reſoſeth hym in his
chambre of retraite, and this chambre
ſhuld be cloſed with v. gates, which be
the v. wyttes of nature, and it is none
other

The. pth. Allegorie.

other thyng to close those gates, but
onely to retrape or drawe a backe the
dilectacions of the. v. wyttes and yf it
fortune that the soule shulde Issue, by
any of his gates to his outwarde ope-
rations. He ought demurely, aduysedly
and in dyscretion to Issue. And even so
as the Prynces whan they wolle Issue
fro theyr chambres haue hussyers afo-
re them holdynge maces, to make way
in the prease, so whan the soule shulde
Issue to se, here, speke, or fele, he ought
to haue afoze her, Dede, for her hussy-
er, whiche shulde haue for the mace
the consideration of the paynes of
hell, and of the Iudgement of
G D D. And thus to gar-
de the Soule admo-
neth the Sa-
ge, say-
enge.

Omni custodia serua tuum / cor quoniam ex
iso vita procedit, Prouer. iiii. capitulo.

Take



The. plip. Teyte.

TAke vpon Juno, no cure
ne luste

Yf thou to the name of honour
haue more fauoure

Than to the degree, whiche fal
leth to duste

For promesse is better, than all
golde and haupoure.

The. plip. Glose.

Juno is the Goddes of ryches, and
L. i. Sub.

The. p̄l̄p. Gloſe.

ſubſtance, after the fables of Poetes,
and bycauſe that hauour and ryches,
is behoueful to be gotten with great pay
ne, buſineſs, and trauaile, and that ſuch
buſyneſs may dyſtourne a man to ſeek
honour. And as honour and balyaunce
is more lowable than ryches, in as mo
che as the Cornell of the Rurte is bet
ter than the ſhell. Orhea ſayth to the
good knyght that he ought not to ſet
vpon riches ſo ſtrongly his felicitye that
he delay the purſuyte of balyaunce.

To this purpoſe ſayth Hermes. That
better is to haue pouerte in doing good
workeſ, than riches gotten ſhamefully.
For balyaunce is perpetuall, and ry
ches is fallible.

The. p̄l̄p. Allegorie.

Funo of whom it is ſayde, that he
ought not to ſet vpon her ouer mo
che his cure, is taken for ryches, &
that the good ſpyte oughte to dyſpoyle
them, ſayth ſaynt Barnarde. O Chyl
dren dyſcended of the coueytous lygne
of A.

The. xlv. Allegorie.

of Adam, to what encheason loue ye so
much these mondaye ryches, which be
not veray aor yet poures, a whether ye
wol or not, them it behoueth you to lese
at the deth. And the Gospell sayth that
the Camell shulde moze easly passe tho-
roughe the hole of a nedle, than the ry-
che man attaine the Realme of heauen
For the Camell hath vpon his backe,
but one burthen. And the euill ryche
man hath twayne. One of worldly pos-
sessions, and another of synnes, it beho-
ueth that he leue the further burthen,
at his death. But the other, (woll

he or not,) he shall bere
with hym, yf that
he leaue it
not a-

foye that he dye. To this
purpose sayth our
Lorde, in the
Gospell.

*Facilius est camelum per foramen acus trans-
ire / q̄ diuitem intrare in regnum celorum. Ma-
thei. xlv. capitulo.*

A. ij.

Agaynst

The .i. Hystorie.



The .i. Tepte.

A Gaynste the Counsayle, of
Amphoras the Wyle
Go not to destroy, (where deth
maye the ouer charge)
Of Thebes/and of Arges/ the
Cyties moſte of pryſe

Be there

The .i. Tepte.

Ne there assemble/none hooft/
sheelde/ne Targe.

The .i. Glofe.

Amphozas, was a ryght sage clerke, of the Cytie of Arges, & moche he had of science. And when the kynge Adrastus wold go vpon Thebes to destroye the Cytie. Amphozas which knewe by his science that euill shulde come to hym therof, sayde to the kynge that he shuld not go thither in any maner, and that yf they went thither, they shuld al be slayne, and destroyed. But he gaue to his wordes no credence, and so it befell as he had to hym sayd. Therefore he wold say to the good knyght. That the counsaile of the sage is lytell profitablie to him that wold not vse him thereafter.

The .i. Allegorie.

By the Counsaile of Amphozas, agaynst the whiche he ought not to go in to batfalle, we may note, that the good spyte ought to ensue holy p^redp^r

The Askgonie.

cacions. This sayth saynt Gregory in
his *Diualies*, that lyke as the lyfe of the
body may not be sustayned without of
ten takyng his corporal refectiō, right
so may not the lyfe of the soule be susten-
ted without ofren hearyng the worde of
God. Than the wordes of God which
ye here with your corporall eares recey-
ue them to the profuēdite of your hart
For whan a worde is hard, and is not
retayned within the wombe of the me-
mory. It is lyke the euill dysposed sto-
macke, which casteth forth or beuoy-
teth the meate, and also as he that no-
thyng retayneth, but casteth all forth,
is in dyspayre of the lyfe. So is he, in
the peryll of death perdurable.

Whiche heareth the predicaci-
ons, & retayneth them not:
nor putteth them to ope-
ration. Therfoze saith
the scripture.

*Non solum panem sicut homo sed in omni verbo
quod procedit de ore dei, & angel. lili. capitulo.*

The. li. Hyforye.



The. li. Teypte.

Of thy tonge, gyue Satur
ne the charge
So that vnto euyl / it be not
free and ioly
Unsemyng it is, of speeche to
meche and large
And he that it heareth / percey
ueth well the foly.

The. li. Glose.

Sterne as I haue sayde afore is a
A. liij. pla

The .ii. Sloke.

planet / slowe / tardyue / and sage. Ther-
fore sayth he to the good knyght, that
his tonge ought to resemble hym. For
the tonge ought to be tardyue, so that
speke not to moch, and sage that he say
not amysse i any thyng, and that he say
nothyng, wherby may be perceyued in
hym any foly, for a wyse man saith. By
his wordes is knowen the sage and the
fole by syght and regarde.

The .ii. Allegorie.

The tonge whiche ought to be Sa-
tornyue, that is to vnderstande,
slowe in spekyng. To this purpose saith
Hugo de sancto victore: that the tonge
whiche hath no garde of discrecion is as
a cytie wout a wall / as a vessell þ hath
no querture, as the horse that hath no
bydle, as a shyp whiche is wout stee-
re, or governal. The tonge euyl kept is gla-
dly a slippe as an Ele, it perceith as an
arrowe fast flyeng, it leseth frendes and
maketh enemyes, it moueth noyse, & so
tooth dyscoide, at one stroke it styketh,
and

The.ii. Allegorie.

and fleeth many persones, he that kepeth his tonge, kepeth his soule. For the death, or the lyfe, ben the puruauce of the tonge. To this purpose sayth Dauid in his Psalter.

Quis est homo qui vult vitam desinit bibere bonos prohibere linguam tuam a malo et labia a ne loquantur dolum.

The.iii. Hystorie.



The.iiii. Tepte.

Gue credence to the coun-
sayle of the Crowe
Neuer thereby / Chalte thou en-
tyled be

A.b.

Cupli

The .xiii. Text.

Euyl reportes, and nouelles,
for to lowe
Whiche who so escheweth, is
moſte at lybertie.

The .xiii. Gloſe.

The Crowe as ſayth a fable encoſi-
tred the Rauen or the Roke whan
he brought tydings to Phebus of his
loſe Corinis which was euyl done, and
ſomoch enquired of him that he ſayd to
het the occaſyon of his erroure, but ſhe
diſalowd it in giuyng him example by
het ſelf, which for a ſemblable caſe was
detecte & chaled from the houſe of Pal-
las where ſhe was whylome dwelt wel
to be auanced, but he ne wold gyue to
het counſaile any credence, wherfore
euyl to hym came therof. Therefore
ſayth Othea to the good knyght that
he ought to beleue her ſayng. And Bla-
ton ſayth. Be thou no Jangler, na to a
kynge a great reporter of nouelles.

Wher

The.iii. Allegorie.

Where the Crowe ought to be beles
ued. She woll saye that the good
- - spyrte oughte to vse the Counsay-
le, as sayeth Saynte Gregoire in his
Mozalles. That force or strength ba-
lucth nothyng, where Counsayle say-
leth. For force is ryght soone abated,
yf it be not appured or borne by by
the gyfte of Counsayle. And
the Soule that hathe losse
within hym the syge
of Counsayle, is
outwar-
dely
dispersed to dyuers des-
syres. And ther-
for sayeth
the
Sage.

*Si intraverit sapientia cor tuum certis-
simè custodiet te / et prudentia servabit te.
Proverbia in secundo capitulo.*

Yf thou

The. liii. Epistle.



The. liii. Epistle.

Yf thou the efforce, with thy
stronger to be
To make sayre pastymes / of
force or purssauce
Beware of domage, that maye
tourne vnto the
And of Ganimedes, haue thou
reminbraunce.

The. liii. Epistle.

Ganimedes was a yongeman of the
lignage

The.iii. Glose.

lygnage of the Troyens. And a fable
sayeth that Phebus and he were vpon
a day together to cast the barre of yron
and as Ganimedes was not of power
agaynst the force of Phebus, he was
slayne by the reboundynge of the barre
whiche Phebus cast so hyghe that he
had lost the syght therof. And therfore
sayeth Othea that with his stronger,
or moſte puyſſaunte, it is not good a
man for to ſtryue. For therof may not
come but inconuenience. So ſayth

one Sage. A man for to playe
with the men that be vn-
gracyous, is ſygne of
pypde. And is ſyni-
fied moſt co-
menly with
wrath.

The.iii. Allegorie.

AND as it is ſayde that agaynst
his ſtronger he ought not to en-
force hym it is to be vnderſtande that
the good ſpyte ought not to enterpry-
ſe ouer

The. xlii. Allegorie.

se ouer stronge penaunce without coun-
saile. Of this speketh saynt Gregory,
in Moralibus. That penytence profy-
teth not, but yf it be discret, neyther the
vertue of abstinence, is nothyng wor-
thy, but yf it be so ordayned, that it not
more aspre than the bodye maye su-
steyne. And therfore he conclu-
deth that no symple person,
neyther ought to enter-
pryse penytence w-
oute the coun-
saile of moze
dyscret
than
hym selfe. Therfore sayth
the Sage in his pro-
uerbes.

*Ubi multa consilia ibi erit salus.
Proverbiorum secundum capitula.*

And the common proverbe sayeth.

*Omnia fac cum consilio et potius
non penitebis.*



The. xliiij. Depte.

Jason to resemble, thy selfe,
Well thou shulde
Whiche by Media in conquest
gaue the glorie
Of the Golden flees, wherfore
he dyd her yelde
A ryghte euyll Guerdon, after
his byctorie.

The. xliiij. Glose.

Jason was a knyght of Grece whiche
went

The. xiii. C. l. f. f.

went into a straunge countre, that is to
wyt, into the Ile of Colcos by the endic
tement or cōmaūdemēt of Peleus his
vnicle, which by enuy delyred his death.
There was a Shepe which had his flees
of golde, & by enchaūtemēt was kept
but as the conquest was so stronge that
no mā came thither, but he lost his life.
Medea which was daughter to Phryng
of that countre, was greatly surpyled
with the loue of Jason that by the en-
chaūtemētes that she vnderstode be
yngē in that facitie a Coueraigne may
stres, she gaue charmes and taught en-
chaūtemētes to Jason, wherby he co
quered the golden flees, and therby had
honour aboue al knightes lyuyng, and
was restored from death by Medea, to
whom he had promysed for ever to be a
loyall louer, but after sayth to hym say
led, and he loued another, and her bitter
ly he refused and forsoke. Notwithstan
dyng that she was of right Coueraigne
beaulte. Therfore sayth my Lady prū
dence to

The.iiii. Stofe.

hence to the good knyght, that he refuse
to resemble Jason which to moch was
misknowyng & desloyall unto her which
had done to hym great goodnes. As it
is a byllayne thyng to a knyght to be
ingrate, unkynde, or mysknowyng, any
bounte, or goodnes that he hath recey-
ued, be it of Lady, Damosyll, or other.
But he ought to remembre it & yelde guer-
don therfore to his power. To this pur-
pose sayth Hermes. Attende not to re-
warde hym whiche hath shewed to the
bounte, (for why.) Thou ougtest to re-
membere it for ever.

The.iiii. Allegorie.

Jason whiche was unkynde, ought
not the good spyte to resemble, whi-
che for the benefytes & goodnes inenar-
able receyued of his creatour oughte
not to be unkynde, f. Barnard faith by
the Cantycles, that ingratitude or un-
kindnes is enemye to the soule, the impe-
diment of vertues, the dispersion of me-
rytes, & the destruction of perdyction of

The xlii. Allegorie.

good dedes. Ingratyrude is as a dyv
wynde, þe dyveth by the fountayne of gr
te, the dewe of grace, & the ryver of mo
ry. To this purpose sayth the Sage.

Ingrati enim spes tantū hibernatis glaci
sabetur / et dispariet tantū aqua superuacua.
Sapientia. xvi. capitulo.

The. li. Hy storie.



The. li. Tepte.

Of the Serpent Gorgon, fle
the consystorie
her fygure to regarde, beware
thy selfe well

The ba.

The.fo. Tepte.

The valyaunte Perseus, haue
in memorie
Whiche all the hystorie, therof
can the tell.

The.fo. Glofe.

GORGON, as sayth the fable, was
a damosell of soueraygne beaulte
but bycause that Ihebus had pa
syne with her in the temple of Diane,
the goddess toke therein so great displea
sure that she transmued her into a ser
pent of ryght horrible fygure, and such
a properte had that serpent, that the mā
whiche behelde her, was sodeynly turned
into a stone. For the euyl that of her did
procede, Perseus the valiaunt knyght,
went to fyght against the spere beeste.
And in the resplendour or brightnes of
his sheelde, whiche was all of golde, he
behelde hys self, to the intent that he shuld
not regarde the euyl serpent, & he dyd
so much, that he stroke of her heed. Ma
ny expoficions may be made vpon this

M.ij.

sayd

The.iiij. Glose.

sayd fable. And Gorgon may be vnder-
stande for one Cytie, or Towne, whiche
hath ben wonte to be of great bountie.
But by the byces of the inhabitauntes
it becometh a serpent & venimous, that
is to vnderstande that many domages
and euyls it doth to the marches nere
adiacent, as of al them to robbe & pyle
and the marchauntes, & other passyng
by bentaken, and put in strayte pryson,
and so be they turned to stones. Perseus
behelde hymself in his cheualry & went
to fyght agaynst the sayd Cytie and to
be it, and bereft it of the power for any
more doyng euyl, and also may it be a
Lady that is ryght fayre, and of euyl
maners and affayres which by her co-
uetyse leueth naked and vnclouthed ma-
ny of theyr hauiour, rythes, & substan-
ce. And many other entendementes and
expolitions may be set vpon it. Therfo-
re wol Ie say to the good knyght that
he be well ware to beholde that thyng
that is euyl, & to euyl may him dawe.
And

The. to. Stose.

And Aristotle sayth, He from people full
of Iniquitie, and folowe the Sages.
Study in theyr bookes, and beholdeth
in theyr feates.

The. to. Allegorie.

That he ought not to regarde Coz-
gon is that the good sprite ought
not to beholde or thynke vpon any dely-
ces, but beholde his owne fygure in the
sheelde of the estate of perfection. And
the delices ben to be refused saith Chri-
stosome, that as it is impossible that
the fyre-bren in water, so is it impossible
that compunction of harte be amogest
the delyces of the world. They ben two
thynges contrary whiche destroye eche
other, for compunction is mother of tea-
res, and the delices engendre laughter.
Compunction restrayneth the harte, and
delyces putteth it at liberty. To this
purpose sayth the scripture.

*Qui seminat in lacrimis : in
exultatione metent.*

Ap. iij.

22



The. xxi. Tepte.

If loue by nyghte, constrayn
The the to wake
Take hede that Phebus, ther,
of be not aduysed
By whose aduertisement, thou
mayste be take
And with the bondes of Uuk
can to be surprysed.

A fa

A fable sayth that Mars and Venus
 thus liued the other perambours.
 It befell vpon a nyght that these two
 louers, (arime in arme,) were fallen ou
 slepe. Phebus which sawe clerely their
 surpyled and apperceyued he then at-
 tected to vnkenn husband to Venus, tha
 he keyng them in that poynte, forged a
 chayne, as he that was Smyth to the
 Goddes, and in heuen forgerh the leate
 foulders, thondres, and tempestes, and
 with his chaynes made of copur, he boū
 de them both twayne togyther so that
 they might not moue them selfe and so
 he them surprised and shewed to the o
 ther goddes. And such he laughed therat
 that wold well haue ben fallen in a com
 blable myldeede. This fable may be no-
 ted to many entendementes, & especial
 ly some poyntes touching the science of
 Astronomie, and also Almetrye. Ther
 fore sayth wyldome to the good knight
 that he kepe hym in what case soeuer he
 be, so he be surprised by time forgotten, & a

The. fol. Allegorie.

Sage saith, to payne is a thyng so secret
but that it is perceyued by some man.

The. fol. Allegorie.

Where the aucthorite saith that yf
we renne vpon hym by nyghte, we
shall say that the good spyte ought to
kepe him from the baytes and grunes
of his enemye infernal. Of this speeth
S. Leo the Byschop. That the auncient
enemye whiche can transfigure hym in
to an angell of lyght, selleth not to at
tende by all the snares of his tempta
cions to espye howe he may aduylse the
faith of creatures he loketh who he may
embrace in the fyre of couetise whom he
may enflame in the ardour of hete of
Lascery, howe he may set forth the bay
tes of glotony, he examineth of al cus
mes, he dyscusseth the hartes, he conuer
teth or gelyeth the affections. And
there seeketh he the cause to none, or but
to, where he fyndeth the creature more
dyligently enclined and occupied.

The. fol. Hyflole.

Therefore sayth saynt Peter.

Sobrii estote et vigilate quia et nescitis
vesiter diabolus tanq̃ leo / rugiens circue quer
ens quem deuoret. Secundo petri blimora.

The. fol. Hyflole.



The. fol. Expte.

Be not Thamaris of the
Despyled

Though she a woman, and to
Armes let her entent

M. b.

Remem

The. lxxii. Text.

Remembre how she made, Ci-
rus agrysed
And his dyspyrlynge, dearelye
to repente.

The. lxxii. Glose.

Thamaris was a Quene, a myche
balyaunt Lady full of great pro-
wesse and of great hardines and ryght
sage in Armes, and governaunce. Cyrus
the great kyng of Persie, which had con-
quered many regions, w^{ch} his great hope
estimeued and concluded in his minde to
go vpon the sayd Thamaris Quene
Temenie of whom he prayled the pro-
wesse as a thyng of mych value. But
that was expedie a subtyll in the meth-
ode of armes suffred hym to enter in to
her realme without knowing her self a
gynnst hym, vnto lath tyme as he had
brought hym self into strait passages
amonge mountaynes, where as was a
ryght stronge countre. Than by the me-
mentes which Thamaris did to be ma-
de, was

The. lvi. Bloke.

he, was Cyrus assailed with an hoste of
women on all sydes, & it was brought
so well to passe, that he was taken, and
all his people deade & taken. The quene
dyd hym to be brought afore her, and
his heed to be stryken of, & to be cast in
to a vessell full of the blode of his Ba-
rans which she had caused to be headed
afore hym. And so she sayd. Cyrus thou
which hast neuer ben satisfied no: had
the full desyre of many blode, now may
ste thou therof take thy full draughte.
And so ended Cyrus the puissant kynge
of Persie which might neuer ere than be
vanquished in any battayle. Therefore
sayth my lady Othen to þe good knyght
that he neuer be so proude no: succu-
dyous, but that he haue doubte þe euill
may to hym fall by some fortune, & be
meine of him self. To this purpose saith
Plato. Dispraise no person for his lytel
faultis, for his vertues may be great.

The. lvi. Allegorie.

Tamaris whiche ought not to be
dysc

¶ He. foli. Allegorie.

dysprayed. Notwithstanding that the
good spryte oughte not to dyspyse nor
hate the state of humilite (be it in religi
on or othe state.) And that humyltye
is to be prayled sayeth Iohn Cassian.
That in no maner maye the edyfyce of
oure buyldynge of vertues, rease hym
selfe in oure Soule, nor addresse his
begynnyng excepte that there be
founded in our hart the ground
de workes of the very hu
milytie, whiche maye
ryghte stedfast
ly susteyne
the hyghenesse of per
fection and of cha
rite. Therfore
sayeth the
Sage.

*Quanto maior es humilis teipsum ad
omnibus et coram deo / iuuentur & tam.
Ecclesiasticus, iii. capitulo.*



Re



REfrayne thy mynde when
that it is affyzed
from fowle delyte, and not gy
ue awaye all
Thy Cheuclaunce, whan that
it is delyzed
Wedeas therof, to Counsaile
mayest thou call.

Wedeas

The. viii. Gloſe.

Medea was one of the moſt know-
ers of Sorceryes. and Sciences,
that euer was, after the Hyſtoꝛies.
This notwithstandinge ſhe gaue her
mynde the Byble, to enſue his ſte wyll,
for the accompliſhement of her deſyre,
whan ſhe ſuffered ſolpthe loue to haue
ouer her the maſterye. So that vpon
Jaſon, ſhe ſet all her harte / and vnto
hym ſhe gaue her honoure / her bodye /
and her cheuel aunce. Wherefoze he pe-
ded vnto her an euyl Guerdon.

Therefore ſayeth Dame Prudence/
that the good knyghte oughte not to
ſuffre reaſon for to be banquiſhed in
hym / by a ſolpthe deſyre in any caſe
yf he woll vſe the vertue of ſtrength.
And Plato ſayeth / a man of lyght cou-
rage / hurteth hym ſelfe ſoone, in that
thyng that he loueth.

The. viii. Allegorie.

That he ſuffre not his wyſe to be
rouerſed by ſolpthe deſyre / maye
be by

The full Allegorie.

be vnderstanden / that the good Spry-
te oughte not to suffer his fre wyll to
haue Lordeshyppe ouer hym . For yf
the Lordeshyppe of the propre wyll,
were not / there shulde be no Hell / nor
the fyre of Hell shulde haue no Seyg-
nourye, but vpon the person which suf-
fereth his propre wyll to be his mayster.

Thy propre wyll, fygtheth agaynst
God, and is orguyllous, it is that thi-
nge that dyspoyleth Paradyce and re-
uesteth hell. It maketh bade the
valoure of the precious blode
of Iesu Chryste, and sub-
myttereth the worlde to
the seruptude of
the enemye.

And
to this purpose
sayeth the
Sage.

*Uincit atq; coarctio erubescit sapientiam pu-
er autem qui dimittitur popule voluntati confan-
dit modum suum. Proverbio iij. c. xix. capitulo.*

Subiect

The Ship. Hystorie.



The Ship. Teyte.

Subiect to Cupide, yf thou
be or shall
Beware to be surprysed, with
enemyttee
So that the Rocke, vpon thy
backe ne fall
As it did on Achis & Galathee.

The Ship. Glose.

Galathee was a Nymphe or a god
des whiche loued a yonge man
med Achis.

The .xij. Glose.

med Achis. A Gyant of horryble and
fowle Nature, was amorous also on
Salathie, and somoch he aspyed them
that he apperceyued them both twayne
at a creuelle of a Rocks, thā was he sur-
prysed with the sodayne rage of Ialou-
sie, and in such wyse he threke the Rocks
that Achis was therewith oppressed and
deed, but Salathie which was a Sym-
phe, put her selfe into the see, and so she
escaped. So is it to be vnderstand that
the good knyght beware hymself to be
surprised in such a case by such as haue
the power so to do.

The .xij. Allegorie.

That he kepe him wel fro the Giant
that is subiect to Cupyde, is to be
vnderstande that the good sprite ought
to kepe hym that he haue no Imagyna-
cion to the world ne to the thynges con-
teyned therein, but that he haue alwaies
remēbraunce that mondayne Jewelles
ben lytle while endurynge, & s. Hieronim
sayth vpon Hieremie, that there is no-
thyng

The. 11. Allegorie.

thyng which ought to be reputed longe
in consyderacion of thynges þe take no
ende, nor all our tyme in consyderacion
of the Etinite of paradise. To this pur
pose sayth the Sage.

*Transierunt omnia velut umbra et tanq[ua]m
nuntius peritura. Sapientie. ca. v.*

The. 12. Hystorie.



The. 13. Teptis.

Turne from the face, of the
goddesse Dyscorde
Cupll ben her snares, and also
her condycion

She

The. sp. Tente.

She troubled the Weddynges,
at Peleus borde
Wherby assembled moche peo-
ple in conclusion.

The. sp. Glofe.

Dyscorde is a Goddes of euyl af-
fayre, & a fable sayth that whan
Peleus espoused the goddes Thetis of
whom after was brought forth Achyl-
les. Jupiter and al the Godes, and god-
deses were at the weddyng. But the
goddes Dyscorde was not byden oꝝ in-
uented to the feste. And therfore as en-
uyous she came wout sendyng for, but
she came not for nought, for wel coulde
she the seruice of her maister oꝝ properte
Than were sit to diner at one table the
thre goddesses. Pallas/ Juno/ and Ve-
nus. Than came dame Dyscorde which
cast vpon the table an Apple of Golde v-
pon which were wyrtten these wordes
(be it gyuen to the fayrest,) than was þe
firste soꝝ troubled, for echone susteyned

A. ij.

that

The .x. Gloſe.

that he ought to haue it, afore Jupiter they went for Iudgement vpon this diſcorde, he wold not pleaſe one, & diſpleaſe another. Therfore he put the debate vpon Paris of Troie, & was than an herd, for his mother had dreamed (whan he bare hym within her wombe,) that he ſhulde be cauſe of the deſtruction of Troy. Therfore was he ſende in to the foreſt to the herdes of, whom he ſuppoſed no other but to haue ben the ſone. And there Mercurius whiche was condictour of the ladies ſayd to hy whole ſonne he was. Than he lefte to kepe the flockes and went to Troie to his great Parentes, as wytnelleth the fable where the trewe Hyſtorie is cloked vnder couerture. And bycauſe that oftentymes many great myſchyeses doth enſewen by diſcorde and debate. And therfore it is a ryghte fowle cuſtome, for to be diſcordaunte.

Othea ſayeth to the good knyghte, that he ought to flye diſcorde. And therfore

The. 10. Gloſe.

foze ſayth the phyloſopher Pythagoras.
Go thou not in that waye, where groweth
haynes, or hated.

The. 10. Allegorie.

AS it is ſayd that he ought to flye
dyscorde. So ought the good ſpi-
rite for to flye all the empelchementes of
conſcience. And the contentours and
Ryottes ben to be eſchewed ſaith Cal-
ſyodore, vpon the Pſalter. Soueraynt-
ly (ſayth he,) flye contention and Ry-
otte. For ſtryfe agaynſt peace, is en-
ragerye. Stryfe agaynſt his
Soueraygne, is woodneſſe.

And to ſtryue againſt
his Subiecte,
is great
byllay-
nye. Therfore ſayeth
ſaint Paule the
Apoſtle.

Non incontentione: et emulatione.
Ad romanos.

A. iij.

Chy

The .xpi. .v. .v. .v.



The .xpi. .v. .v. .v.

Thy trangressyon, put thou
not in oblyuon
After that thou haste vnto any
man offended
For he woll attende, therfore to
yelde Guerdon

Therby

The. lvi. Terte.

Therby Leomedon, hath his
lyfe ended.

The. lvi. Terte.

Lomedon as I haue sayde afore,
was kyng of Troy, and great byl-
leny had he done to þe Barons of Greece,
in chasyng them from his lande, which
they put not in obliuion, but Leomedon
had let it slide wholly from his remem-
braunce. At suche tyme as the Grekes
rannē vpon hym and hym surprised, he
binputuayed and dysapoynted, so they
dystroyed & slewe hym. Therfore sayth
the good lady prudence to þe good knight
her dysciple, that yf he haue offended to
any man, that he haue euer good wat-
che therof. For he maye be certayne
that he woll not fogette it, but woll re-
uenge hym selfe therof, whan he maye
haue tyme and place. And to this pur-
pose sayth Hermes. Take hede of thy
Enemyes that they take the not when
thou arte binputuayed.

A. iiii.

That

The .xviij. Article.

That he oughte not to put in obly
upon his mysdede, whan he hath
to another offended. Maye he vnder-
standen that whan the good spryte se-
leth hym selfe fallen in to synne, by de-
faulte of respytence/ he ought to thynke
what punyction it requyret, as it is of
them that be dampned yf they amende
not them self. And of this speket saint
Gregory. The Iustice of G O D,
commeth nowe all faynely and
lowly. But in tyme to come
it shal recompense more
greuously. The mercy
shal tary for her
attent. To this purpose
sayth the prophet
Ihoell.

*Convertimini ad dominum deum vestrum
quia benignus et misericors est pa-
tiens et multa misericordie precabilis sus-
per malitiam. Ihoelis tercio ca.*

The .xvii. Hyforye.



The .xviii. Tepte.

If it so be that thou, haue lo
ue frequented
Beware wel vnto whom, that
A. b. thou

The. lxxii. Text.

thou thy mynde shewe
So that thy dedes and wordes
be not repented
Remembze Semelle which did
drynke, as she dyd brewe.

The. lxxii. Glose.

A fable sayth that Semelle was a
damosel whom Jupiter loued pa
ramours. Juno whiche was therof in
Jalousie toke the semblaunce of an olde
woman and came to Semelle, and by
fayre and pleasaunt wordes she began
to reason with her, and she dyd somoch
that Semelle knowleged and confessed
all the concepte betwyxt her and her lo
uer, and that she was ryght well loued
of him, and therof moch auainted her
selfe. Than the goddes sayd to her (whi
che toke hede that she shulde not take
her with the dyscreuance) that in no
thyng she had as yet perceyued the fu
llynnes ne Iolytie of her louer. But she
sayd) that whē she shuld requyre of hym

one

The xlii. Clofe.

one gyft or demaunde, & when he ſhuld
haue firmlye it promyſed and therto ac-
corred, that ſhe ſhuld demaunde of hym
that he wold accoll and embrace her in
ſuch maner as he dyd his wyfe Iuno,
whan it pleaſed hym to ſolace hym ſelf
with her, & by this maner (ſayd Iuno)
ſhe myght apperceyue the loue of her pa-
ramour. Semelle forget it not, & whan
ſhe had made her request to Iupiter and
that he had it promyſed, and that as a
God, he might not cal it againe he was
ryght content, & well he knewe that ſhe
had ben perſeyued. Than toke Iupiter
the ſemblaunce of fyre and accolled and
embraced his loue Semelle whiche w
in a moment was rotally brenned to aſ-
hen, of which aduenture Iupiter was
ryght penſyfe and thoughtfull. Upon
this fable may be ſet many entendeme-
tes, and eſpecially vpon the ſeuence of
Aſtronomy (as ſaith the mayſters) but
it may be that by ſome way, a damoſel
was deceyued by the wyfe of her lover,
wher-

The. xii. Gloſe.

wherby he hym ſelfe dyd her to dye tho
rough ygnorance. And therefore ſayth
Othea to the good knyght þ he take he
de whan he ſpeketh of a thyng which he
wold haue to be kept ſecret, afore whom
he diſcloſeth it, & to whom he ſpeketh/
for by the circumſtances may be vnder
ſtande the matter. Therefore ſayth Her
mes. Make thou not reuelacion of thy
ſecrete thoughtes, but onely vnto them
whom thou haſt well proued.

The. xii. Allegorie.

That he ſhulde take hede to whom
he ſpeketh, we may vnderſtande þ
the good ſpyte (what ſoeuer his good
thoughtes be,) ought to kepe them in e-
uery caſe where he might fall into euyl
ſuſpection of another (as ſayeth ſaynt
Auguſtine, in his boke of Verbes) that
we ought not onely to ſet our hartes to
haue good conſcience, but in aſmoche
as is in our vniſtedfaſtnes, and in the di-
lygence of mans frailtye. We ought to
haue the harte, that we do not þ thinge
whiche

The. xvi. Allegorie.

which cometh of euyl supection against
our brethren, or euyr chylren. To this
purpose sayth saynt Paule.

In omnibus probet exemplum bonorum
operum. In all things shew the example of good
works.

The xviij. fable.



The. xviij. fable.

The deduyctes of Diane not
ouer moche ensue. (f)
For she ne hath cōcept, ne fanta
To such as cheualry, do pursue.
But euer to muse i her chasery.

Diane

The. lxxi. Gloze.

Diane is called Goddess of wood-
des & of chakery. So woll Othea
say to the good knyght pursuynge the
high name of armes ought not ouer mo-
che to muse or take his pastaunce is the
deductes of chace or huntynge, for it is
a thyng that appertayneth to occio-
te or Idleness. And Aristotle sayth, that
Idleness dyngeth to perfyrenesse, all
Inconuenience.

The. lxxii. Allegorie.

That he oughte not ouer moche to
enue the deductes of Diane whi-
che is sayde for occiosite, may specially
be noted to the good spyte. And that it
is to be eschewed sayth saynt Gregory.
Do alwayes some operacion in good-
nes, to the extent that the enemye may
fynde the occupied in some good exerci-
tion. To this purpose is it sayde of the
wyse woman.

Considerant semitas domus sue et panem scilicet
sa non comedit. Proverbiorum, lxxi. capitulo.

Quaunce

The .xliii. Hystorie.



The .xliii. Hystorie.

Auaunce not thy selfe, for do
An age therof may come
To Pragues, whiche dyd her
selfe auauante
Agaynst Pallas, the Goddesse
of wysdome
Wherfore the Goddesse, dyd
her enchaunte.

The .xliii. Hystorie.

Y Pragues as sayth a fable was a
dāmo:

The xliiii. Gloſe.

Damoſell moche ſubtyll in the arte of
weyung and ſpynnyng and tapyſtery
worke, but ſhe was ouer moche ſurcu-
dious and proude of her ſcyence, and
of her dede ſhe auailed herſelf againſt
Dallas, wherefore ſhe ranne in to the in-
dygnacion of the Goddeſſe, whiche for
her auauentyng tranſmued her in to an
Attercoppe, and then ſayd that for her
auauentyng ſomoch ſhe ſhulde for euer
Spyn/weyue/and thoyſt / worke of no
value. And ſo came fyrſte the Attercop-
pes, whiche ſpynne and weyue vnto
this daye. So maye it be that ſome
Handemanne auauented hym ſelfe a-
gaynſt her mayſtres, whereby euyl vi-
to her came by ſome maner.

And therfore ſayeth ſhe to the good
knyght, that he ought not to auante
ne boole hym ſelfe. And an vniſytinge
and ſoule cuſtome it is a knyghte to be
a baunter, and moche it may abate the
loſſe of his bo vntie and ſemblably ſpea-
keth Plato. When thou doest, a thyng

The. xliiii. Gloſe.

ge better at one tyme than another. ſe-
che we to auaunte the therof. For ther-
by thy valour ſhalbe moche leſſe.

The. xliiii. Allegorie.

That he ought not for to be a pom-
pous, nor auaunter of hym ſelfe.
We maye ſaye, that the good Spryte
oughte to kepe hym from hauntaunce.
And there agaynſt ſpeaketh (S. Augu-
ſtine, in the. xii. Booke of the Cytie of
G O D.) That auauntaunce is
no byce of mannes lawdyngs

But it is a perſyte byce
of the ſoule, which
loneth humayne
prayſynge
and diſ-

pyſeth the very wytnes of
his proper conſcience.

To this purpoſe
ſayeth the
Sage.

Quid proſint nobis ſuperbia aut diſtinctio
ſarantia quid contulit nobis. Sapient. v. ca.

D. i.

If to

The. spb. Hystorie.



The. spb. Tepte.

If to thy mynde , it be mo:
 che pleasaunt
 Greatly to loue , the deduyctes
 of chafe

The .xv. Verse.

Of Adonius, (at leaste,) be res-
cordaunt
From whom the wyld Booz
the lyfe he dyd arase.

The .xvi. Glose.

Adonius was a yonge man of mo-
che amorous countenaunce and
of great beaultie, whom Venus loved
peramours, but for somoche as he de-
lyted hym inoche in chaserte and hun-
tyng, Venus which doubted that euyl
might to hym cometherof by some mys-
aduenture, many tymes prayed hym to
kepe hym well from chalynges of great
beestes, but to her aduertysment Ado-
nius took lytell regarde, so in concludyng
on he was slayne with a wyld Swyre.
Therefore sayth wysdome to the good
knight, that yf he wolle al games chase
and hunte, that he kepe hym from su-
che benoys, wherby euyl may to hym
come. To this purpose sayth Sedachi-
D. ii. as the

The. lxx. Gloſe.

as the Prophet. That a kyng ſhuld not
ſuffre his ſonne to exerceple ouer moche
chaſery ne ocioſyte. But he ſhulde cauſe
hym to be inſtruct in good maners, and
to ſlye vanyties.

The. lxx. Allegorie.

Where he ought to haue remembraunce
of Adonius, it may be vnderſtan
de that yf the good ſpyte haue erred or
tranſgreſſed in any maner, he ought to
haue remembraunce of the peryll of per
ſeuerance therein, for howe the enemye
hath great puyſſaunce vpon ſynners,
ſaith I. Peter in his. ii. Epistle, that ſyn
ners ben ſeruauntes of corruption, and
the enemye hath puyſſaunce vpon the,
for he that is ſurmownted and vanquyſ
hed by another in baſtyle, is become
his ſeruaunte or bondeman.

And ſygne of this, it is
ſayd in the Apo-
caliſe.

*Data est beſte potestas in omnem
tribum et populum. Apoca. xiii. ca.*

The. lxxvi. Byflok.



The. lxxvi. Tente.

If thyne enemyes vpon the,
Make assaulte
Take hede, leaste thync owne
people, the annoye
With them whiche thy Cytie,
wolde byynge to defaulte
And take a good example, of
the fyrste Troye.

The. lxxvi. Glose.

Whan Hercules with a great foyton
D. iij. of Gre-

The .xvi. Blosse.

of Grekes came vpon the fyrste Troye,
and the kynge Leomedon had harde of
theyr comyng. Than he and all his peo-
ple whiche he myghte haue within the
Cytie Issued forth, and went agaynst
them at theyr landyng, and there as-
sembled and ioyned a ryght fyerce bat-
tayle, and the Cytie was reuerled and
borde of people. Than Thelamon and
suche other, as laye in an Embushe-
mente nere the walles of the Cytie, put
them selfe within. And so was the fyr-
ste Troye taken. Therfore sayth he to
the good knyght. That he take hede
that by suche a turue or conueyaunce
he be not deceyued of his enemyes, and
Hermes sayeth/kepe the fro the snare
of thyne Enemyes.

The .xvi. Allegorie.

Where he shulde kepe hym, of his e-
nemyes assaile hym/that his Cy-
-tie be not leste borde. It is to be
noted that the good Spyte ought al-
wayes

The. xvi. Allegorie.

wayes to holde hym selfe ceased, and
replenished of vertue. And of this spea
keth saynte Augustyne. That in lyke
wyse as in tyme of warre, the men of
armes, dysseale not them selfe of theyr
armoures, nether despoyle not by daye
neyther by nyghte, so durynge the ty
me of this lyfe presente, they ought
not to be dyspoyled of the ver
tues. For he whom the ene
mye syndeth without
vertues, is as he
whom the
aduer
sary hath founde with
out armours. And
therfore sayth
the Gos
pell.

*Hostis armatus custodit atrium
suum. Luc. xi. capitulo.*



D. iii.

Be not

The. lxxvi. Hyftrike.



The. lxxvii. Tepte.

BE not moche allotted, ne set
All thy ioye
In Orpheus harpe, yf thou
wolte Armes frequent
For no pryncypall mestier, thou
haste not to employe
Thy mynde, to the Sowne, of
any Instrument.

The. lxxviii. Glofe.

Orpheus was a Poete, and a fable
sayth

ſayth that he coulde ſo well playe vpon
the harpe, that for to harken the ſowne
the renning waters returned their cou-
ſe, the fowles of the ayre, the beaſtes ſa-
uage, & the ſpette ſerpentes therby for-
got theyr crueltie, and ſode ſyll wout
mouyng to giue aduertēce to the ſowne
of his harpe. So it is to be vnderſtand
that ſo well he it ſowned, that all peo-
ple of eche condicion deliyted them grea-
ly to here the Poete playenge. And for
ſo moche as ſuche Inſtrumentes allo-
ten oftentymes the hartes of men, Pru-
dence ſayeth to the good knyght, that
ouer moche he ought not to delite him
therin. In ſo moche as it is not ſy-
tyng to them that purſewe cheualrie,
ouer moche to muſe in Inſtrumentes,
nor other in ſciolye. To this purpoſe
ſayth an Aucthoritic: The ſowne of
an Inſtrument is the ſnare of a Ser-
pent: And Plato ſayth. He that hath
ſet wholly his pleaſaunce in carnal deli-
tes, is more bonde than ane ſclaue.

The spirit. Allegorie.

The Harpe of Orpheus, wherof he
ought not to be assoted. We may
take it that the good Espyrite cheuau
rous oughte not to be assoted, neyther
to muse in any worldye companye be
they his Parentes or other. Saynte
Augustyne sayeth in his Booke of the
Syngularyte of Clerkes. That the so
latary is leest pycked with the tempta
cion of the fleshe whiche haunteth not
the frequentacion of volupties. And
lest ben they greued with auarys
ce, whiche neuer se the ryches
of the worlde. Therfoze
sayth Dauid.

*Vigilans et factus cum seculi passer
solitarius in seculo.*



Upon



The. lxxlii. Teyte.

A Bon lewde Dremes, oz of
folys the illusyon
Edyfie no empyse oz affayre
Be it ryghte oz be it wronge, it
is but abusyon
And of thy brother Paris, ma-
ke thyne examplayre.

The. lxxlii. Elose.

F Or somoch as Paris had dreamed
that he shulde go into Grece, for
the accompyshment therof, was pre-
payed

The. xlviii. Gloſe.

payed a great army & ſende fro Troy
into Grece where Paris rauyſhed He-
layne. Wherefore for the amēdement of
the ſame miſdede came after byō Troy
all the power of Grece, which was than
ſo great a countre, that it extended by
to the countre which we call Poile and
Calabre, or Italy. And than was it cal-
led litle Grece, & of that countre was A-
chilles & his myrrondōnes. This great
quantite of people confounded & deſtroy-
ed Troy & al the countre adiacent. Ther-
fore ſayth Othea to the good knyght,
byō an auſion he ought not to enterpri-
ſe any great ſeate or affayre, for thereby
great euyl and myſcheyfe may come to
great furtheraunce, and that a great en-
terpriſe ſhuld not be done wout great be-
liberacion of counſayl ſayth Plato: do
not that thyng whiche thy ſens or wyſe
hath not aforeproued.

The. xlviii. Allegorie.

That a great enterpriſe ought not
to be put to perfectiō, for auſiō is
that

The. I. I. Allegorie.

That the good entent cheualrous ought
in no wyse to presume of hym selfe, ne of
hym selfe to enhaunse in arrogancie for
any grace that God hath to hym given
and I. Gregory sayth in his Morales,
that there ben. iiii. spies in whom all the
production of arrogancie is shewed, the
first is whan the goodnes that they ha
ue, they repute it owne of them selfe, the
seconde is whan the goodnes that they
haue, yf they thynke that they haue it
of god, they thynke that they haue wel de
serued it, & that they receyue it for their
merites or good dedes, the thyrde whan
they haunte them self to haue that they
haue whiche they haue not. The fourth is
whan they dyspraise other, by despic
that people may know what good
nesse is in them. Agaynst

this vyce speaketh
the sage in his
prouerbes.

**Arrogantiam et superbiam et os blasphe
micos, Proverbia in octa uo capitulo.**

quo omnes ibi omnes

The xlv. Dyssole.



The xlv. Dyssole.

If thou haue great delyte in
Hawkes or houndes sayre
Let Artheon, beyng so gen-
tyl of condycion
That became an harte, vnder
thy mynde repayre
And euer beware of doynage
in conclusyon.

The xlv. Dyssole.

Artheon was a yonge man mod-
curtoise and of gentyl condycion
and greatly he loued houndes and ha-
wes, and a fable sayth that vpon a day
he cha

The. sp. Blofe.

he chased alalone in a thicke forest wher
te he had lost al his people, than Diane
the goddes of wooddes had chased in the
forest to the houre of mydday, she was
so sore chaufed and hote, for the ardour
and hete of the Sonne, that a great ta
lent toke her to bath her in a fountayne
sayre and clere which she there auyled,
and as she was all naked, enuyrained
with Nymphes and Goddessees whiche
serued her. Antheon which toke no heed
therof, came sodainly & vbraiued where
she was, and behelde the goddes al ma
ther naked, whose face (bycause of her
great chastite of shamefastnes) became
all red, & great was she dolente, & than
sayde she thus, for somoch as I knowe
that yonge men baund them and make
theyr communication of Ladres and da
moselles, to the ende that thou shalte
not haunt the to haue seene me naked, I
shall take fro the, the pupillaunce of Inc
lynge, and therewith she accursed hym.
Than Antheon became a wyld Beaste,
and

The. xij. Bk. of.

and nothing remainned to hym of man
nes shape, but onely his vnderstādyng:
wherfore he full of dolour and of sorow
ne dyede went flyeng by the wodde and
so moche was he chased of his proper
houndes & his owne people which went
by the forest serchying for hym, but now
haue they founde him, but they can take
of hym no knowledge, so was Antheon
attaynt which afore his people wept, &
there distyllled frō his even many great
teares, and voluntarily he wolde haue
cryed them mercy yf he might haue spo
ken, and euer sythen haue the Hartes
wept at their deth. There was Antheon
flayne and martred with great dolour,
by his owne meany which in shorte spa
ce had him wholy deuoured. Upon this
fable may be made many dyuers expo
sitions, but to our purpose, it myght be
a yonge man which abandoned hym to
tally to ociosite and Idlenes & dyspen
ded al his hawour and his chevisaunes
for the delyte of the body, & in deductes
of chafe,

The. lxxx. Glofe.

of chafe, and therto he kept Idle people
and meany, by this may it be sayd that
he was hated of Diane, whiche syngy-
fyeth chastyte, & deuoured by his owne
people. Therfore wolle Prudence say to
the good knyght, that he beware to be
surprysed in lyke case. And thus sayth
one Sage. Ociosyte engendzeth ygnor-
raunce and erreure.

The. lxxx. Allegorie.

By Antheon which was transmued
to an Harte. we may vnderstande
the very penytent whiche was wont to
be a synner, now hath he mated & van-
quyshed his propre fleshe and made it
subiect and seruaunte to the soule, and
hath taken the estate of penaunce. *S.*
Augustyne saith vpon the *Psalter*, that
penitence is a burthen well easy and a
lyght charge, and it ought not to be cal-
led the burthen or charge of a man, but
the wynges of byrdes flyeng. For so as
the byrdes bere the charge of their wyng-
ges in earth, and their wynges bere the
i. i. into

The. lxx. Allegorie.
 into the ayre. So yf we bere vpon the
 earth the charge of penitence, it shall be
 rehs right bp into heauen. To this pur
 pose sayth the Gospell.

**Penitentiam agite appropinquabit enim
 regnum celorum. Mathi tercio capitulo.**

The. lxx. Hystorie.



The. lxx. Tepte.

Go not to the gates of yron
 leadyng to payne

The. lxx. Tepte.

Of Hell/for to go seke, Crudi-
cen the gaye

Orpheus with his Harpe, very
lytell dyd gayne

As I in Bookes haue red, and
also harde men saye.

The. lxx. Glose.

ORpheus the Poete, which so well
harped. A fable sayth that he ma-
ried the fayre Crudice. But the daye of
theyr marpage, he went walkyng in a
medowe bare fote for the heate of the
wether. Than an herde coucyted that
fayre, and her to haue enforced, he put
hym selfe to renue, and she which fled a
fore hym for fere, was stonge vpon the
hele wth a serpent which was hyd vnder
the grasse, wherof the mayde was deed
wthin a lytell terme. Greatly dolent was
Orpheus of this ewyll aduenture, than
toke he his harpe and went hym to the
gates of yzon, in the bale reuebrous a-

P. ii.

fore

The .xv. Blose:

afore the infernall palays, and there began to herpe a ryght pytuous lay, and to syngge so sweetely that all the turmentes of hell were appeled therby, and all the offyces infernall were ceased for to gyue aduertence to the colone of his harpe, and especially Proserpine goddess of hell, was moued w great pytie. Then Pluto, Lucyfer, Cerberus, and Acaron, whiche sawe that for the herper all the offices of infernall paynes were ceased and styll, yelded vnto hym his wyfe, by such condicion so that he shuld go afore and she after, wout turnyng hym backwarde or els he shulde lese her without euer to recouer her. But as soone as they were Issued forth of that obscure lake, he which greatly loued her myght not refrayne to retorne his face to regarde his loue, and forthwith Erudyce departed and fled agayne from hym into hell, and neuer myght he haue her agayne. This fable may be vnderstande in dyuers maners, and it maye be that
one

The. xpp. Glose.

One had his loue taken from hym & after rendred to hym agayne, and sythen he lost her againe: or it may be a Castel, or another thyng. But to our purpose it may be sayd, that wel he seketh Erudice in hell which seketh a thyng impossyble to be had, ne to recouer suche a thyng a man ought not to take melancoly. The same sayth Solin. Great folye it is to seke that thyng, whiche is impossyble for to be had.

The. xpp. Allegorie.

That he ought not to go to seke Erudice in hell. we may vnderstande that the good spryte ought not to pray or require of God, a thing myraculous which is sayd to tempt God. And s. Augustyne saith bpō the Gospell of s. Iohn that the request which the creature maketh to God, is not exalted nor harde, whan he requireth a thing that he may not do him selfe, or þ he ought not to do or a thyng wherin he shuld mysuse him selfe, yf it were to hym graunted. Or a

D. iij.

thyng

The. xxi. Allegorie.

thyng which might hurt his soule yf it
were hard & exalted. And therfore it co-
meth of the mercy of god yf he gyue not
to the creature þe thyngs wherin he kno-
weth he shulde mysuse. To this purpos
saith s. James the apostle i his Epistle.

*Petitis et non accipitis eo qd male
petatis, Jacobi. iiii. capitulo,*

The. xxi. Hystorie.



The. xxi. Tente.

TO know a perfyte knyght
yf thou wolte assaye

Whan

The. lxxi. Tepte.

Whan he Within a Cloyster/
is enclosed

The proese whiche dyd, Achyl-
les by waye

Shall teache the, the maner/ yf
that thou be dysposed.

The. lxxi. Glose.

A Chylles, (so sayth a fable,) was
sonne to the Goddes Thetis, and
bycause she knewe as a goddes that yf
her sonne haunted armes he shulde be
slayne in batayle, she that loued hym of
great and perfyte loue, clothed hym in
the vesture of a mayde, and dyd hym to
be bayled as a sonne in the Abbay of
the Goddes besta, longe was Achylles
there kepte secrete, that he was nere at
his full growynge. And the fable sayth
that he there engendred Pyrrus which
afterwarde was moche cheualrous by
the doughter of kyng ystrus. Than be-
gan the great warres of Troy, and the

D. iiii.

Greekes

The xxi. Close.

Gythes knewe by theyr sozcery and an
swers of theyr Godes, that it was ne-
cessary for them to haue Achylles, all a
boute was he sought, but tydynge of
hym myght not be hard. Ulyres which
was replenysshed of great subtelte and
malyce, sought in euery place, so came
he to the Temple, but whan he myght
not haue any perceiuaunce of the verite
he aduised hym of a great cautele: than
Ulyres toke small Rynges, wymples,
riche girdles, fayre bokes, & precious Je-
welles, for Ladyes, & therwith he toke
Armours fayre & quaynt for knyghtes,
so cast he all in mydward of the place in
presence of the Ladyes, & sayd, y echone
shuld take that thing that was most to
her pleasaunce, and than (as eche thin-
ge draboweth to his nature) the Ladyes
camme to the fayre & pleasaunt Jewelles
and Achylles toke the armours, & than
camme Ulyres him to embrace, and sayd
that he was the same whom he sought
and for so moche that knyghtes ought
to be

The. lxxvi. Gloſe.

to be more enclýded to armes than to
other quayntytyles, preyty Japes and Je
welles wõich appertayne to ladyes, the
aucthozyte ſayth, that by this meane
may a man knowe the very knyght. To
this purpoſe ſaith Legmon, the knyght
is not knowne, but by armour, a Her-
mes ſaith: proue the men afore thou ha
ue in them ouer great aſſyaunce.

The. lxxvi. Allegorie.

WHere the aucthozyte ſayth that yf
he woll knowe a perſyde knyght he
muſt aſſay as dyd Ulyres. we may ſay
it that the knyght of Jeſuchryſt ought
to be knowne by armour of good ope-
rations and that ſuche a knyght hath
the ſalaye and wage due to the good,
ſayth S. Hierome, that the Juſtyce of
God, as it leueth none euyl dede unpun-
nyſhed, alſo it leueth no good dede unre-
warded. So vnto the good men ought
no labour to ſeme hard ne no tyme lon-
ge whan they attende and awayte for
the glozye perdurably, for they? buyre

The. lxxi. Allegorie.
and salarye. Therfore sayeth the holys
Scripture. ¶ . . .

Confortamini et non dissipantur ma-
nus vestre: erit enim merces operis vestri.
scilicet paralipomenon. c. d. ca.

The. lxxii. Hystorie.



The. lxxiii. Teyte.

S Tryue not with Athalene
ta, her to ouer go
For she hath moze talent, than
thou to renne faste

(For

The. lxxii. Text.

(For why,) she hath good mes-
sier, so for to do
And vnto suche a cōtse, thou
no messier haste.

The. lxxii. Close.

Athalenta was a Symphie of mo-
che great beaulte, but hard was
her destenye, for by her many lost theyr
lyfe. This damocyll for her great beaulte
was of many coueyted, to be had in
marriage, but suche an edycte or procla-
macion was made that no man shoulde
haue her except that he her banquished
by rennyng, and yf she him banquished
he shuld lefe his lyfe, and by this meane
many were put to deth, this cōtse may
be vnderstande in many maners. And
it might be some thyng that moche was
coueyted of many men, but wout great
trauayle it myght not be had, the cōt-
se that she made, may be the defense or
resylence of the thyng, & especially this
fable may be noted of many that make
great

The .xviii. Blose.

great stryfe without necessity. So wol
the aucthorite say, that if a man hard
couragious & a great stryuer, he ought
to take no cure as to stryue ouer moch
for thynges vnpofytable which be not
touchyng his honour, or by the whiche
he myght endomage hym selfe, for ma-
ny great euyls haue many tymes en-
sed by suche stryfe. And Thelybelle saith
Thou oughtest to do that thyng which
is most profytable to the body and most
conuenable to the Soule, and to refuse
the contrarie.

The .xviii. Allegorie.

By that, that he shall not strive with
Athalanta. We may vnderstande
the good spryte ought not to emper
hym self of any thyng & the world doth
nor in what gouernaunce it be, & of this
sayth S. Augustyne in an Epistle, that
the world is more peryllous when it is
swete vnto creatures, than when it is
aspre & sharpe, howbeit a man than
eth hym selfe more greued & ought less

The. lxxii. Allegorie.

to emper the h^y or be abashed, and lesse
whan he draweth men to his loue, than
whan he gyueth occasion to be despised
To this purpose sayth Ihoⁿ the Euan
gelyst in his fyrst Gospell.

Si quis diligit mundum non est caris
tas patris in eo. primo Iohⁿ. ii. ca.

The. lxxiii. Hystorie.



The. lxxiii. Teyte.

In Judgement lyke Paris,
No sentence out caste

For

The xviij. Ecclie.

For therby sonie men, endure
great damage

By euill sentence, graunted in
haste.

Many men haue receyued, an
euill wage.

The xviij. Ecclie.

A fable sayth that thre Goddesses
of great puyssaunce þ is to knowe
Pallas the Goddess of knowledge and
science: Juno Goddess of ryches and
upour: and Venus Goddess of loue and
folite. Came afore Paris holdyng an
apple of golde, that was wyrtten with
these wordes (be it gyuen to the fayrest)
Of this apple was great dyscorde, for
eche one of the Goddesses sayde that
ought to haue it, so were they put by
Paris for Iudgement of the dyscorde
Paris wold fyrst dilygently enquire of
the force of eche of them by them selfe
And than sayd Pallas I am goddess
knyght

The. lxxviii. glose.

anyghthod and of sages, & by me are departed armes bnto knyghtes, and science bnto clerkes, & yf thou wolt gyue me the apple, knowe thou that I shall make the cheualtrous and knyghtly above all other, and all other to excell in all sciences. After sayd Iuno goddess of ryches, and seynoury, by me are departed and gyuen the great treasours to the world, and yf thou wolt gyue me the apple I shall make the ryche & puyssaunt, more then any other. Thyrdly spake Venus by moch amorous wordes & said I am the p bpholde the scole of amours loue, and Folite, which haue the puyssaunte to make the sole sage, & the sage folow the, the ryche I may make pauouers and beggers, and make ryche the that ben cryed and in pouerte, and (shortely to conclud) there is no puyssaunte that ought to be compared bnto myne, and yf thou wolt gyue me the apple, the loue of fayre Helayne of Grece shall be (by my meane) to the giuen which may be bnto the

The. lxxiii. Gloſe

the moche more of valour than al other
ryches. And than Paris gaue his ſen-
tence & renounced knyghthod wyſdom
and ryches, for Venus to whom he ga-
ue the apple, for which enchealon Troy
was after deſtroyed. So is it to be vn-
derſtād, for ſomoch as Paris was not
cheualrous, and that he toke no cure of
great ſcience, but on loue ſet all his en-
tent, therfore to Venus he gaue the gol-
den apple. And therfore ſayth prudence
to her owne knight Hector, & to al good
knyghtes þe ſemblably they ought not
to do. And Pitagoras ſayth. The Iud-
ge whiche gyueth Iudgement buriuſly
deſerued all euyl.

The. lxxiii. Allegorie.

Paris that Iudged follyſhly, is that
the cheualrous knyght of Jeſu chriſt
ſte ought to kepe him fro gyuping Iud-
gement vpon another. Of this ſpeaketh
ſt. Auguſtine agaynſt the, that. ij. thyng-
ges there be which we ought eſpecial-
lye to eſchewe, Iudgement of another
pryncy.

The. lxxiii. Allegorie.

pryncypally, for we knowe not of what courage ben the dedes that they haue done, which to cōdempne this great presumption, so we ought to take and constrewe them to the better partiz. Secōdarely for we know not, ne be not certeyne what they shall be, whiche nowe ben good or euill. To this purpose sayeth our Lorde in the Gospell:

Nolite iudicare et non iudicabimini in qua enim iudicio iudicaueritis / iudicabimini. Septima. capitulo.

The. lxxiii. Hystorie.

of Lady Fortune.



The. lxxiii. Depte.

If great Fortune lysteth, to take the to her grace

Q. i.

Ando

The. lxxviii. Teyte.

Unto her promyses, haue thou
none affyaunce

Foz in a momente, she chaun-
geth her face

And such as syt hyghest, fall lo
west somtyme by chaunce.

The. lxxviii. Glose.

Fortune after þe maner of þe spekin-
ge of Poetes may well be called þe
great Goddes, foz by her we se the cour-
se of al worldly thynges to be gouerned
and bycause she promyseth to many y-
noughe of prosperyte, and gyueth it in-
dede to some creatures, and sythen ta-
keth it fro them agayne in a momente
of an houre, at her pleasure. Therfore
saith the aucthorite to the good knight
that he oughre not to affye hym in her
promyses, ne to dyscomforte hym i her
aduersitytes or contraryties, Socra-
tes sayth. The circuytes or wheles, of
fortune be as engynes to take fishe.

By

The. xxiij. Allegorie.

By this that is sayd that he ought
not to affie him in fortune, we may
vnderstande that the good sprite ought
to flye, and dyspyse the delyces of the
worlde. Of this spekethe Boece in his
thyrde booke of consolacion. That the
felycitie of Epicures, or of them that
haue the conueyaunce of all mondayne
dylectacion, ought to be called inspyci-
tie. For this is the playne and persayte
felycitie that man may make to hym

self, to be sufficient / puyssaunt /
reuerende / solempne / and
ioyous / whiche condici-
ons gyue not the se
thinges wher
in the mon-
dayne or

worldly people set all theyr
felycties. And therfore
sayeth GOD, by the
Prophet Esay.

*Popule meus qui te beatam dis-
cant ipse te desipiant.*

D. ij.

Warr:



The. xvj. Lepte.

WArre yf thou wolte moue/
Wempryse oz auauunce
Make not of Paris, thy prynci-
pall Capytayne
(For why,) he knoweth better
the conueyaunce
Helayne to embrace, betwyxte
his armes twayne.

The. xvj. Glofe.

Paris was not moch apte in his con-
ditions

The. lxxv. Gloſe.

dicions to armes, but all wholly to the
Troyens and conceytes of Venus, and
therfore sayth the auctorite to þ good
knyght þ he ſhulde not make capitayne
of his hoſte or of his batayles a knight
not condicioned to armes. And therfore
ſayth Aristotle to Alexandre, thou ough
teſt to eſtablyſhe & make Conneſtable of
thy cheualtry, him whom thou ſeſt and
perceyueſt ſage, and experte in armes.

The. lxxv. Allegorie.

That he ought not to make Paris
heed of his warres, is that þ good
ſpyte goyng to the onely cheualtry of he
uen, ought wholly to be ſubſtracte & as
deed to the world, and to haue moſt ele
uate the lyfe contemplatiue, and ſ. Gre
gory ſayth vpon Ezechiell that the lyfe
contemplatiue by good right is preferred
and ſet aboue the actiue lyfe, as ſhe that
is more dygne & more great, for the ac
tiue lyfe trauaileth her ſelf in þ labour
of this lyfe preſent, but the contempla
tiue lyfe begynneth now to taſte the ſa
uour

The. lxxv. Allegorie.
 your of the repose & rest that is to come.
 Therfore of Mary magdaleyn (by who
 contēplacion is figured) saith þe gospell.

Optimam partem elegit sibi maria que non
 auferetur ab ea in eternum. Luc. x. ca.

The. lxxvi. Hystorie.



The. lxxvi. Tēpte.

To watche oz espye, set not
 thy besy cure

But

The. lxxvi. Terte.

But euermore holde forth, thy
ryghte voyage
The wyfe of Loth, shall gyue
the suche nurture
And of Cephalus, whiche cha-
sed beestes Sauage.

The. lxxvi. Close.

Cephalus was an auncient knyght
And a fable sayth that all his lyfe
he toke great dilectacion in the deduc-
tes of huntynge and venory, and meruey-
lously well he had the experience & feate
of castynge a Jarcot that he had which
had such a propertie that neuer was it
cast in bayne, & it slewe al that it might
attayne. and bicause he was accustomed
to ryse early vpon the morowe to go to
the forest to watche the beestes sauage,
his wyfe was in great Ialousy that he
had ben amorous vpon another than
her, and for to know the verite she went
vpon a morow after him to watche and
auyle

Q. iiii.

The. lxxvi. Gloſe.

auyſe his dede. Cephalus beyng in the
wood, hard the leues of a buſſhe moue &
make noyſe wherin his wyfe was hyd,
and he ſuppoſyng that it had ben a wyl
de beaſte, caſt, (therwith,) his Jauelot,
whiche attayned his wyfe and ſo was
ſhe ſlayne. moch dolent was Cephalus
of this myſadventure. But remedye
myght none be ſet. The wyfe of Loth
(as wytnelleth holy ſcripture) returned
her face abacke, againſt the cōmaundes-
ment of the Aungell, whan ſhe hard the
fyue Cyties foundre behynde her, & ther
fore incontynent was ſhe turned into a
ſalte ſtone. And as all thynges ben fy-
gured, here myght be ynoughe of enten-
dementes, but (for to take truth for an
example) no good man ought to belyte
hym in watchyng an other in a thyng
whiche ought not to pertayne to hym, &
how no man wold be watched ſaith Her-
mes, do thou to thy companion no more
than thou woldeſt that he ſhulde do to
the ne be not in wyl to lay ſnares for to
take

The. lxxvi. Close.

take men, ne to purchase theyr damage
nor dishonour by deceite nor cautele, for
in conclusyon it may turne on thy selfe.

The. lxxvii. Allegorie.

That he oughte not to take cure of
watching any man, may be vnder
stand that the good sprite ought not to
take payne to know the dede of another
ne to enquire nouelles or tydynge of a
nother. And S. Iohn Chrysostome saith
vpo the Gospell of S. Mathe, howe (saith
he) in the dedes of another seest thou so
many of lytell defaultes, and in thy pro
per dedes suffrest to ouerpasse so many
of great defaultes. If thou loue thyself
better than thy neyghboure, for what
entent dost thou empel the of his dedes
& takest no regarde nor cure to thyne
owne. Be diligēt fyrst to cōsydrie thyne
owne dedes, and after consydrie the de
des of another. To this purpose sayth
our Lorde in the Gospell.

*Quid autem vides felucam in oculo frat
ris tui & trabem autem in oculo tuo non vi
des . Mathe. vii. capitulo.*

Q. b.

Des.



The. lxxviii. Teyte.

DEspraye not the counsaye
le. of Helenus the sage
But by myne aduylse, gyue vns
to hym aduertence
For often oz this tyme, hath ha
pened great domage
To e sage for gyuig, no credēce.
Helenus

The. lxxviii. Epistle.

Helenus was brother to Hector, & sone to Priam, and he was a moche sage clerke & full of science, so he discoursaied and withstode in as moche as he myght the boyage of Paris his brother into Grece to rauphe the fayre Helyne. Howbeit, yet no credence was to hym gyven, wherof great damage came after to the Troiens. Therfore sayth Othea to the good knyght, that men ought to give credence to the sage and to his counsaile, and Hermes saith that he which honoureth the sage and bleseth theyr counsaile, is perpetuall.

The. lxxviii. Allegorie.

Helenus that discoursaied & warre, is that the good spyte ought to eschewe the temptacions, and s. Hierome sayth, that the synner hath no excusacion which suffereth hym selfe to be surmounted by temptation, for the enemye is there in so foeble that he maye none surmount but onely hym whiche is recreaunt and yeldeth him selfe unto hym

The. lxxviii. Allegorie.
 hym wylfully. And to this sayth saynt
 Paule the Apostle.

*Idelle deus qui non patietur vos temptari
 supra id quod potestis : sed faciet etiam cum ex-
 ultatione prouentum ut possitis sustinere. Dis-
 mo ad Corinthios. x. capitulo.*

The. lxxviii. Hystorie.



The. lxxviii. Teyte.

REioyce the not to moch, ne
 be dysmayde (ons
 By nyght, for fantastyke ausly
 Of Morpleus whiche massagi
 er is sayde

The. lxxviii. Text.

Of G O D , and sheweth the
deper Illusions.

The. lxxviii. Glose.

Morpheus (so sayth a fable) is sone
and messagier to god sleeping, & he
is god of Swearing and caused auis-
ions, & bicause that dreeming is a thing
much troublous and obscure and some
tymes signifieth nothyng, & somtyme
signifieth al the contrary to that thing
that a man meteth of, ne there is none
so sage that can properly speke therof,
what soeuer p-expositours say. Othea
sayth to the good knight that he not to
reioyce nor yet to trouble elmay hys selfe
for any suche auisions wherof no man
may declare a certaine signification ne
to what ende they shuld turne & speccal-
ly howe one ought not to trouble ne re-
ioyce hym self of the Testes of fortune,
which ben transitory sayth Socrates
Thou that arte a man oughtest not to
reioyce nor trouble thy self for any case.
where

The. lxxviii. Allegorie.

Where it sayth that a mā ought not
ouermuch to reioyce ne trouble hy
seife for auisions, we shall say that the
spirituall knyght ought not ouer moche
to reioyce hym ne trouble for any case,
that maye to hym come. And that he
ought to bere the tribulacion patiently
sayth s. Augustine bpō the Psalter, say
re sonne (sayth he) yf thou wepe for the
cuyll that thou felest, wepe vnder the cor
rection of thy father, yf thou complaine
the of trybulacions whiche come vpon
the take hede that thou do it not by in
dygnacion and pryde, for the aduersyrie
whiche God sendeth vnto the, is to the a
medicine and not payne, it is to the cha
stysment and not dampnacion, redoubt
thou not in any wyse the rode or yerde
of thy father yf thou be in wyll that he
shall not extremely abiect the from his
herytage, and thynke thou it no payne
that thou haste in suffrynge his scour
ge, but consydre, what place thou hast
in his Testamente.

The. lxxviii. Allegorie.

To this purpose sayth the Sage.

Et quod tibi applicatum fuerit accipe et
in dolorum sustine et in humilitate patienti-
am habe, Ecclesiasticus ii. ca.

The. lxxix. Hystorie.



The. lxxx. Texte.

TO go by See, whan thy cō-
clufyon is
O peryllous voyage to take/
arte despoled
Of Alchione, beleue the admo-
nycions Iwys

By

The. lxxix. Text.

By Whom of Cey's, the death
maye be exposed.

The. lxxix. Glose.

CEY's was a kyng a mech prudent
and worthy man and greatly lo-
ued of Alchione his quene, deuocio toke
this kyng to go by see, bpon a perillous
passage. In tyme of tempest, he put him
selfe bpon the see, but Alchione his wyfe
which perfyrtly loued hym of great loue
put her in great payne to destourne hym
fro that boyage and in great wepinges
and teares she prayed hym moch there-
of, but for her myght be set no remedye
nor to go with hym he wolde not suffre
her which she wold haue done to what
ende someuer fortune shuld them byn-
ge and she put her within the shyp, to de-
parte with hym, but the kyng Cey's her
recomforted, and by force dyd her to re-
mayne, wherof she was moch anguysh
thous & dolent, for she was i ouer great
turment & thought bycause that Colus

The. xxiij. Clost.

God of wynde moued soze the see rayled
the walues in hyght w the warme wa
ter. Cepz the kyng within fewe dayes
after perysched in the see, wherof whan
Alchione knewe the aduenture she cast
herselfe also into the see, and there was
trenched. But the fable sayth that the
Goddess had therof pytie, & transmued
the bodies of these two louers into two
byrdes to thende that of they: great lo
ue shuld be had in perpetuall memory.
So flye they yet vnto this present day
vpon the see, the same byrdes ben called
Alcionees, & they: fethers ben all white
and when the maryners se them come
then they ben in certayne that they shal
haue tempest. The right exposicio may
be that two louers loued eche other, in
semblable maner i mariage whom the
Poete hath compared to the sayd byr
des. So woll Prudence saye that the
good knyght ought not to put him vpo
peryllous boyage wout the counsayl of
his good frendes, & Allason sayth. The

The. lxxix. Glose.

woyle man enforseth hym self to put do
mage farre from hym, & the sole taketh
vpon hym great payne to synde it.

The. lxxx. Allegorie.

That he ought to beleue Alchione
is of the good Sperte be by euyl
temptacion empesched w any errour or
doubte in his thought that he ought to
put hym vpon the opynion of the chur-
che. And s. Amrose saith in the seconde
boke of offyces, that he is enraged and
mad, whiche dyspyleth the counsaile of
the Church. For Joseph ayded moche
more profytable the kyng Pharaon by
the counsaile of his prudence than yf
he had giuen him of money, for money
shuld lytell haue prouided for y famine
of the realme of Egipte, as did the coun-
saile of Joseph that set remedy against
the famine of Egipte by the space of cer-
taine yeres. And therfore conclude thou
to beleue counsaile and thou shalt not
repent. To this purpose sayth the sage
Salom

The .xviij. Allegorie.

Salomon in his proverbes, in the per
son of the Church.

Castodi legem meam atq; consilium et erit
vita anime tue. proverbum, lxxi. ca.

The .lxxx. Hystorie.



The .lxxx. Tepte.

To the counsaile of a chyl:
de, gyue no credence

R. ij.

And

The. lxxx. Tepte.

And Troylus thy brother, into
thy mynde retayne
Belene the auncient, that haue
good experyence
And that knowe of armes, the
charge, pleasure, and payne.

The. lxxx. Glofe.

Whan the kyng Priam had redefied
Troy, which for the cause of the by
lany done to the which went into Col-
chos, had ben destroyed, than of his de-
struction wold Priam take vengeaunce
than assembled he his counsaile where
were many Barons hygh and wyse to
knowe yf it were good that Paris his
sone shuld go into grece, to rauishe He-
layne in erchaunge of erione his systre
that had ben taken by Thelamon aia
and broughte in seruage. But all the
wyse barons accorded y he shuld not go
bycause of the Prophecies & scriptures
which sayd that by such rauylshement
Troy

The. lxxx. Stofe.

Troy shuld be destroyed, than Troylus
being a chyld & yongest of the sonnes
of Priam sayd, that a man ought not
to beleue in counsaile of warre the byller
tes & auncient me which by recreandise
counsaile rest & peace, so counsailed he al
contrary, than was the counsaile of Troylus
holden, wherof great euill ensued.
Therfore sayth he to the good knyght
that to the counsaile of a chyld & natu
rally is of lyght & small consyderacion,
he ought not to holde nor giue credence.
Of this saith an auctorite, pre alme is
not inquiet of who the prince is a chyld.

The. lxxx. Affigoure.

The counsaile of a chyld ought
not the good spite to accomde, and
that is to vnderstand his counsaillour
ought not to be ignorant but knowynge
& well lerned & instruct, so & he maye
be profytable to his helth, & against the
ignorauces saith s. Augustyne. Igno
raunce is a ryght euill mother, & hath
two as euill daughters, that is falschod

The. lxxx. Allegorie
 and doubtance, the fyrst is myschance,
 the secōde is miserable, the first is more
 bycious, but the. ii. is more greuous,
 these twayne ben extynct and quenched
 by sapience. Of this sayth the Sage.

*Sapientiam preter cunctas non tantum in hoc
 lapsi sunt ut ignorant bona : sed in sapientie fire
 reliquerunt hominibus memoriam. Sapte. v. ca.*

The. lxxxi. Hystorie.



The. lxxxi. Terte.

Of Calcas and his comply
 ces haue dyldayen
 Of whom the malyce, and fal
 senesse infynyte

Indurable realmes, and Em-
pyres betrayhen

In all the worlde, mys people
more to wyte.

The. xxi. lxxv.

Calcas was a subtle clerke of the cy-
tie of Troy, & when the kynge Pri-
am knewe that the Grekes came vpon
hym wth a great hoste, he sende Calcas in
to the Ile of Delphos to their god Damp-
ne, Appollo Delphicus, howe it shuld be
of the warre, and to what conclusion it
shuld turne, but after the answer of the
god (whiche sayd that after x. yeres the
Grekes shuld haue the victorie.) Calcas
returnd him towarde the Grekes and
hym acquainted wth Achilles which was
comyng into Delphos for the same cau-
se, and with him he returnd towarde
the Grekes, whom he helped and ayded
with his counsaile, agaynst his proper
Cytie, and many tymes after he destur-
ned and letted the peace to be made be-

The xxvi. Epistle.

spyte the Grekes and the Troyens, & bycause he was a traytour, the Auctho-rite saith to the good knyght that such subtle & euill persons he ought to hate, for theyr treasōs made by many slepgh-tes, cauteles, & fraudes, may mochen- damage realmes and empyres and all people. Therefore sayth Plato, the sub- tile enemy poore & not puyssaunt, may more greue, thā the riche, the puyssaunt, and them that ben without knowlege.

The xxxvi. Allegorie.

Calcas whiche oughte to be hated, may be vnderstande that the good spyte, the knyght of Iesu chryst ought to hate & eschew all malice and fraudes against his neyghbour, and in no wyse he ne ought thertof to consent, and s. Hierome sayth. That the traytour adoul- zeth ne maketh debondare ne frendfull hym selfe, neyther for sampharite of co-pany, ne for preynte of eatyng and drin- kyng, ne for grace of seruices, ne for plen- tie of benefytes, or good dedes. And of
this

The. lxxxvii. Allegorie.

this byce sayd saint Paule the Apostle.

Erunt homines class cupidi superbi prodigi
cozes prodigni tumidi. it. ad thimote. iii. ca.

The. lxxxvii. hystorie.



The. lxxxvii. Teyte.

TO graunt that thyng, be
neuer daungerous
Whiche thou mayest employe,
without vytuperacion
And make the a Myrroure, of
Herminophroditus
A whiche damage receyued, for
his denegacion.

B. b.

Hers

Hermophroditus was a yonge mā
of great beaulte. A Nympe was
greatly surpysed with the loue of hym
in no wise he wold lone her againe, and
ouer all the hym pursued, to haue pur-
chased his loue, so much that vpon a ty-
me the yonge man was moch wery, for
the chase wherin he had all the day tra-
uailed, than arrived he at the fountaine
of Salenaxis, where was a fayre flag-
ne or standyng water clere & burblyng
than he toke talent therin to bath him
he despoyled him of his clothes, and put
hym self into the water, whā the Nym-
phe sawe hym all naked, she despoyled
her of al her abillementes and attyres
and lepte after hym into the water, and
begā to embrace the yonge mā by great
loue, but he beyng ful of feleyny debouted
and cast her frō him by great rudenes,
& for any prayer that she myght make
she might not molyfie his hert, than w
grear volent prayed the Nympe vnto
the goddes that she shuld neuer depart
but

The. xiiij. Booke.

but euer remayne with her louer which
so debouted her, the Goddes graciously
herd her deuoute Prayson, & let the two
bodies of the twayne in one, which had
two sexes or kyndes, that is to wyt, of
the man and woman. This fable may
be vnderstand in many maners, and as
the clerkes & subtile Philosophers haue
obūbred and shadowed theyr great se-
cretes vnder the couerture of fables, he
re may be vnderstande a sentence apper-
tynnyng to the science of Astronomie &
Arismetrike as say these maysters, and
for somoch as þe matter of loue is more
delectable to here than other, they made
comenly theyr fictions vpon loue for to
be more delectable & especyally to rude
people whiche take nothyng therof but
the skyn or outward partes, and to the
that ben subtile is more greable to taste
and sucke the lycour therof. But to our
purpose we may vnderstande that it is
a fable detestable and byllayne thyng
to refuse or graunte with daunger that
thyng

The. lxxviii. Glose.

thyng which shuld turne to no vyte, ne
by the graunting wherof shuld come no
preiudice to þe graunter, & Hermes saith.
make thou no sayeng to put in executi
on, that thyng whiche þe oughtest to do.

The. lxxviii. Allegorie.

The good sprite ought not to behar
de or daungerous to graunt a thy
ge where he seeth that there is necessite
but to comforte the neddy to his power
(as sayth saynt Gregory in his Moral
les) that whan we wold comforte the so
rowfull in heuynes we must first sorow
with hym, for he may not properly re
comforte the dolent or sorowfull which
accozdeeth not to his dolour. For nke as
a mā may not ioyne two peces of yron
together, but yf both thwayne be hea
ted, chaufed, and molified with the fyr
also we may not redress the heuynes of
another, execept that our hart be mol
fied and made soft by compassion. To
this purpose sayth the holy scripture.

Confortate manus dissolutas et genua debilia
cadorant. Ecclie. xxxv. 5a.

Thou

The Spynall. By ftole.



The Spynall. Tepte.

Thou mayest esbate, and ta
ke thy delectacion

At place and at tyme, in Ulyx
es playes

For they be subtell, and of ho
nest recreation

In the tyme of trowes, and in
the festfull dayes.

Ulyx

The xxxiii. glose.

Vlyres was a Baron of Grece, of great subtelte, and in tyme of the longe syege afore Troy, that endured .x. yeres in all the dayes whā trefwes was taken he contrived and founde playes, and passymes moche subtile & fayre, for the knyghtes to esbatre, playe and dysporte the tyme of theyr sojourning, and some men say that he founde the play of the Chesse, & other semblable games to passe the tyme, & Solin saith, every thinge subtile & honest, is allowed to be done.

The xxxiii. Allegorie.

The playes of Ulyres may be vnderstand that whan the spryte chearous shalbe wepy of prayeng adourninge, and to be in contemplacion he may wellesbatre and take his deduyctes in redyng holy scripture: for (as sayth S. Hierome in his moralles) the holy scripture is proposed and set open to the eyes of our hart, as a myrrour, to the ende we may se therin the face of our Lorde, there may we se the ardour and byette that

The. lxxviii. Allegorie.

that is in vs, there may we se in what
maner we profet, and howe ferre we be
from profptyng. To this purpose sayth
our Lorde in the Gospel.

Scrutatus scripturas in quibus putatis vo-
luntatem eternam habere. Iohann. v. 39.

The. lxxviii. Historie.



The. lxxviii. Epitome.

If With Cupydo, thou euer
be attaynte

And

The xxxiii. Tepte.

And gyue to hym thyne harte,
stedfast as stone
Beware with Byseyde, the for
to acquaynte
For she hathe the harte, now
here, and now gone.

The xxxiiii. Glose.

Bysseyde, (whom mayster Chaucer
callith Cressayde, in his Boke of
Troylus) was a damosell of great be-
aute, and yet was more quaynte mu-
rable & of bagaunt condicions. Troy-
lus the yongest sonne of Pryam (whiche
greatly was replenysched of knyghtrly
prowesse, great beaulte & gentylnes) lo-
ued her of great and perfyte loue, & she
gaue hym her loue and promysed hym
for euer to be contynewe, and neuer to
faulse ne withdrawe it. Calcas father to
the damosell, which by science knewe
Troy shuld be destroyed byd so moche
that his doughter was yelded and so
brought

The. lxxviii. Glose.

brought forth of the Cytie unto him in
exchange of anthenor, and so was he
brought to hym, great was the dolour
of the two lovers at their departyng, ne
uerthelesse in thort tyme Diomedes
which was a great Baron of þe Grekes
and a moch valiaunt knyght, acqueyn
ted hym wi. h Bysseyde, and did so moch
by his purchase that he graunted him
her loue and vtterly he put in obliuion
her lover Troilus. for somoch as Bys
seyde was so lyght of courage. Othea
saith to the good knyght, þe (if he wol gy
ue his hert) beware to acqueynt hym w
a lady semblable to Bysseyde, and Her
mes saith, kepe the out of the cōpany of
the euill, that þe be not as one of them.

The. lxxviii. Allegorie.

Bysseyde of whō he ought to eschape
the acqueyntaunce, is saynegle
wher w the good knight ought i no wile
to acqueynt him, but to liue it to his no
wer, for it is very light & cometh soden
ly: S. Augustine sayth thus the Platon,
S. l. that

The .xviii. Allegorie.

that he which hath not lerned & essayed
by experience to surmount & overcome
the degrees of vyces, is cometo knowle
ge & byinglozy is a spere that most spe
cially is to be eschewed of perfis men:
for it is amōge al vyces, it is most stran
ge to be vanquished: Therefore sayth
Saint Paule the Apostle.

Qui gloriatur in domino gloriatur. ii. ad cor. ii.

The .xviii. Hy story.



The .xviii. Tepte.

The Achilles take thou good
hede vpon

After

The. lxxxv. Verse.

After that thou shalt haue, Pa-
troclus slayne
for (truste me well) them two
ben both as one
And haue they? goodes cōmu-
ne, betwixt them twayne.

The. lxxxv. Glose.

Patroclus and Achilles, were fello-
wes together and so per fite frendes
and louers, that neuer two brethren lo-
ued better eche other, and they & they?
good were as one onely & proper thing,
and bycause that Hector slew Patro-
clus i battayle, therfore came the great
hate of Achilles vpon Hector. But becau-
se he moch doubted his great pursuau-
ce and force, he neuer ceased to watche
hym to the intent to renne vpon hym be-
yng dyscouered by treason. So sayeth
Othea to Hector as by prophery of this
that was to come that whan he shuld
haue slayne Patroclus it was nedeful

S. ij.

to

The xxxv. Ciofe.

to kepe hym from Achilles. And it is to be vnderstande, that what man soeuer hath slayne or mysdone to the losse or lobbe of another, that his felowe being a lyue, woll take vengeance therof, if he may. Therefore sayth Madarge. In what place soeuer thou be w^{ch} thynne enemye, holde hye euer for suspect, although that thou be stronger than he.

The xxxv. Allegorie.

Where it is sayd that whan he shuld haue slaine Patroclus, he shuld haue euer a good eye vpon Achilles, we may vnderstand that if the good spyte suffer himself to encline to synne he ought to doubte the deth euerlastyng, and (as sayth Job) the lyfe present is but a vaine valey and insygne therof, this present lyfe is called militant to the difference of the lyfe aboue, whiche is called tryumphant, for that hath the victory of enemyes. To this purpose sayth saint Paule the Apostle.

Induite vos armatura dei vt possitis stare adversus insidias diaboli. 3d ephesi, vi, ca.

Glad



Gladly to Echo, her request
 Does attorne
 Be thou not in wyll, her playn-
 res to aughte
 If thou haue power, to set her
 harte in lope
 Thou knowest not what For-
 tune is vnto the lente.

தி. இ.

உதா

Echo (so sayth a fable) was a Nymphe, & bycause that she was wont to be ouer great a Tāglere, & by her iangling accused Iuno, & bpō a day she woted her husband by Talouly, she rān the indignatiō of & goddes, which sayd that frō thefforth she shuld neuer speke first any word to such tyme as another had spcke it afore. Echo was amorous bpō & fayre Narcisus but for any praiſe or sygne of amite & she myght to hē, he dayned not to haue bpō her pyre, & some tyme & the farre Echo dyed for his loue, but in dyeng she praied to the goddes & she might be venged bpō him, in whom she had sounde so moch of crueltie & that they wold giue hē to fele the amorous pācture or pyrchynge of loue wherby he myght know the great dolour that the perfite & syne louers haue, which of loue ben refused, & therof behoueth to take their deth, ther w s ynished Echo her selfe but the voyce of her remained which yet doth endure, and the goddes made her euer=

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enetlasting remembrance of this adventure
 and yet they might have done so to the people
 in halles. In þy wayward after the voice
 of a night, thus they say neuer speke full
 Echoes? I signifye a son that by great
 necessity requiereth a thing of another
 the hope that did remayne, is by the peo-
 ple saying paynted & deafe by whiche
 time long y though howe shorte so it be,
 they may not speke but after another f-
 is then may not helpe the selfe, without the
 ayde of another. Therefore to ell, I then
 say to the goodnight that he ought to
 haue nite vpon such as thus he hath they
 say nothing of him, I saye to the
 to sayd he will kepe the lawe of the
 to ayde his frende in case of neede
 to be in the world, to be good to
 to sende a good will to his enemye, &
 to be good to all vices & vices.

The story of the goodly

thought to have my, and a goodly
 sayth i his booke of the sermo of our lord
 in the mountaine, that by his ben they
 which boldtardy saue our in this pson
 tose them p ben in a pery, for they velle
 as well p the metey of god dehuys them
 fro their miseries, as it a lust a right wise
 thyng p he to which wold be ayded by his to
 to assigne that is moit p uilla qur cha he,
 in the wise p he help such as belesse this
 he in a ching to her in he is more p uilla
 therefore sayth the sage.

Of the pious and goodly man, p. d. c. l. x. x.

The story of the goodly



The story of the goodly

Of the Laurier yf that thou
 set

The. xxxviii. Book.

set thyne entente
To haue a crowne, which balm
eth more than gold,
Daphne to pursue, to the is co-
gruent
Tha shalt thou it haue, yf thou
her ryght path holde.

The. xxxviii. Book.

A fable sayth that Daphne was a
baniſhel whom he bus loved by
loue, & moſt her purſued, but in na thinge
ſhe wold to hym accorde. He beſet vpon
a day that he ſawe the fayre mayde go-
yng by the way, & when ſhe ſawe hym
come, ſhe toke her to flye, and to be gon af-
ter, and when he was ſo nere & ſhe ſawe
well ſhe myght not eſcape, ſhe made her
prayer to Diane goddeſ of chaſtite that
ſhe wold ſaue hys bettred mayde the
virginite of her body, & conſent was
the body of the bucell tranſmuted in to
a gerne & a myr, & when Phebus was

S. b.

ap.

approached thereto the robe of the triumph
 she of that ree made him therof a cha
 plet in sygne of victory. And after that
 into this day, which is the chaplet of Laure
 is signified victory, and specially in the
 time of the great felicity of the Romanes
 as they crowned ever with Laure the
 victorious. Many enimemes may be
 had of this fable, as it may be that a pul
 saunt man pursued a long trauayle a
 lady in love, that under a Laure he
 stayned her to his pleasure, and for
 cause he loved the Lauret ever after
 bare it in bouche and speche in sygne of
 victory that he had of his love under the
 Lauret, and the Lauret may be taken
 for gold, which signifieth riches, as by
 cause the Lauret signifieth honour.
 The sayth to the good lady that it is
 convenient for you to pursue to winne
 if he will have the love of Lauret,
 is to understand he must pursue payne,
 and trauayle if he will come to honour.
 To this purpose saith Daire, by get a

The. lxxxviii. Blose.

dylygence to merch a man to perfection.

The. lxxxviii. Allegorie.

Yf he woll haue a Crowne of Lau-
rier, it beheneth hym to pursue
Daphne, by this we may vnderstande,
that yf the good spyte woll haue glori-
ous victorie, hym behoueth good perse-
uerance which shall bryng hym to the
victory of Paradyce. wherof the loyes
ben infinite, (as sayth saynt Gregoir.)
what is (sayth he) the tongue that suf-
fyleth to recompte, and what is the en-
demente that maye comprehend howe
great ben the loyes of this soueraygne
Cyrie of Paradyce: to seeke daye ple-
sent with the ordre of Angelles, to be
assylunge with the blyssed spytes, in
the glory of the maker. To regard & be
howe presently the disage of God. To se
the lyght icircumscribable. To be sure ne-
uer to haue drede of deth, to reioyce him-
self i the rest of euerlasting incorruptiō.
To this sayth Dauid in the Psalter.

Gloriosa dicta sunt de te: ciuitas dei.

De

The. xppviii. Hystorie.



The. xppviii. Epit.

Of Andrometha thy wyfe
I shall make mencion
By that vision, to be aduertised
Refuse not al i thine entencion
Re of none other women, that
well ben apprysed.

The. xppviii. Glose.

Andrometha was wyfe to Hector
and the nyght afore that he was
slayne came an auision to the lady that
ys upon the day ensuyng, Hector went
to bat

The. lxxxviii. Glose.

to batayle, wout fayle he shuld be slay
ne wherof Andrometha w great sighes
and wepyng, did her power that he shul
de not go into batayle, but he wold not
gyue credence vnto her, & so was he slay
ne. Therfore saith Othra that the good
knyght ought not fully to dispraise the
aupsions of his wyfe, & is to vnderstand
the counsaile and auple of his wyfe yf
she be sage & well condicioned, & Blaro
sayth, & shuldest not dispraise the coun
saile of a lytel person, which is sage, for
though it so be that & be olde haue thou
no shame to take the auple which a chil
de sheweth vnto the, for some tyme the
ignoraunt may auple the sage.

The. lxxxviii. Allegorie.

The aupsion of Andrometha which
shuld not be dispraised is that the
good sprite ought not to admechille & set
at nought & good purpose that the holy
ghost hath put in his hert, but he ought
anone to put it to effect after his power
of this sayth f. Gregorie, that the good
sprite

The. lxxxviii. Allegorie.

sprite to haue vs to do wel admonesteth
 vs, moueth vs, & ensigneth vs, he admo-
 nesteth our memozy, he moueth our wyl
 he ensigneth & techeth our entendement
 the spryte doulte and swete, suffreth no
 spot of maculaciō to remayne in the
 habitaciō of the hart, wherein he by self
 enspireth, but i continēt he brēneth it w
 the fyre of his subtile circumspectiō. Ther-
 fore sayth S. Paule the Apostle.

Spiritum nolite extinguere. Ad hebr. xiii. ca.

The. lxxxix. hystorie.



The. lxxxix. Lepte.

If that great warre, vpon
 the

the be corrupted
In force of Babylonne, ouer
moche the not anye
for unto thes, the force to
well satisfied
That he wrote nowan might
by him denge

Babylonne the great which was
fied by Sennacherib the Syan, was
the most huge citty that euer was ma
de, but that notwithstanding it was ta
ken by the King of Assyria. Therefore saye
we to a good knight that he ought not
ouer moche to allye himselfe in the force of
his carye, or in the strength of his waite, but
that he be before hande of people, as
now as hym behoueth, for comforte of
fence. And Plato sayth, he that allyeth
hym all quelye in his force, is oftenty
mes hanquysshed

In the force of Babylonie, no man
ought not to asse him self ouer much
that is that the good spiryte ought not
to set his trust, ne to geue attendaunce
for any thing that he would promitteth.
Of this sayth s. Augustyne, in the booke
of the singularite of clerkes, that it is
ouer leuode assaunce, a man to repute
his lyfe sure, against the perilles of this
worlde, and for the hope it is to supose
to be safe, amonges the morsures of
byrges of tyme. For certayne hath
a man of history, as longe as he is a-
monges the dardes of his Enemyes, &
he is enuironed all aboute with hy
deous flames of fyre is not deliuered
lyghtly without byrnyng. Beleeue in
hym that hath the experyence, & the
moder laughe vpon the, haue in hym
none assaunce. In s. d. let all thyng
hope. Therefore sayth Dauid.

Bonum est confidere in domino
& confidere in homine.

Beccol



The. lxxxv. lxxxv.

Hector, me behoveth, with
 Syghes despytnous
 Thy death to expresse, whiche
 doth my harte to brest
 Whiche shall to the fall, when
 of kynge Pryamus
 Thou wolte not obey the pray
 er, ne request.

C.i.

The

The day that Hector was slayne in the batayle. Andrometha his wyfe came to pray kynge Priam wth pytuous and great complayntes and weppnges, that he shuld not suffre Hector to go in to batayle, for without faile he shuld be slayne yf he thither went, for it was certainly shewed vnto her by Mars the god of batayle, whiche in sleppng had appered vnto her. Priam treated in almoche as he myght, and hym greatly endeouored to desurne him, so that he shuld not fyght that day, but Hector stole himself p^{ri}euely from his father and went forth of the Cytie, by a way made vnder the grounde, and went in to batayle, where he was slayne. And so because that he had neuer dysobeyed his father, but onely that daye. She myght well saye that the daye wherein he shulde disobey his father, he shulde dye, and it is for to be vnderstande, that no man ought to disobey his good frendes, whan as they ben sage. And therefore sayde Ar-
 nost

The. lxxxv. Allegorie.

Notle to Alexandre. As longe as thou shalt beleue the counsaile of them to whiche bleth happence, and that loueth the loyally, thou shalt reygne victoriously.

The. lxxxv. Allegorie.

Where she sayth to Hector that it be-
houeth her to shewe his death, is
that the good spryte ought to haue in
continual memory, the houre of death
(Of this sayeth S. Barnarde.) That
nothyng is founde amonges the thynges
humayne, more certayne than the
death, nor more vncertayne than is the
houre of death, for death hath no mer-
cy of pouerte, she bereth none honour to
richesse, she spareth neyther happence,
maners, nor age. Of the death no man
hath other certayntie, but that she can
deth at the doore of the auntyent or ol-
de people, and to the yonge, she is in
manner of an espye. To this pur-
pose sayth the Sage.

Remor esto quoniam mors non tardas
Ps. Ecclesiasticus. xliii. ca.

C. ij.

Pet



The xxxvi. Tepte.

YET the to make Sage, I
shall do my best
Take hede that in bataile thou
vse not this conceyte
Of Armies to dysconer, thy bo-
dye, ne thy brest
Whiche vnto death, may well
be called a bayte.

The xxxvi. Gloſe.

Hector in the batayle was founde
dysc.

The. lxxxvi. Glofe.

discouert of his Armes, and so slayne.
Therefore saith Othea to þ good knight
that of his armes in batayle he ought
not to discouer him, and Hermes saith
the death is lyke to the stroke of an a-
rowe, and the lyfe is lyke to the arrowe
that is commynge.

The. lxxxvi. Allegorie.

Where it is said that he ought to hol-
de hym couerte of his armes, is to
be vnderstand that the good knyght of
Jesu chriſt, ought to holde his wyttes
close and not vagaunt. Of this saith s.
Gregory in his moralles, that the per-
ſon which diſperſeth his wyttes is ſem-
blable to the Jangler, whiche fynde no
worſe houſe then his owne, therefore he
is euer more forth of his houſe. So the
mā which holdeth not his wyttes close
is euer waueryng forth of the houſe of
his conſcience, and is as a place open ſo
that a mā may entre at all ſydes. Ther-
fore ſayth our Lorde in the Goſpell

Quia hōis oīs patrē tuū in abscondi-
to. Math. vi. ca.

T. iij.

Of

The. lxxxviii. Epistle.



The. lxxxviii. Epistle.

Of Polybetes, ne coueyte, al
so, but exche we

The armes (for why) myschasti
ce is in them rotd

For at the despoylunge / thy
death shall ensewe

By hym that doth folowe, and
hath the dede noted.

The. lxxxviii. Epistle.

Polybetes was a kyng moche purs-
sant

The. lxxxviii. Gloſe

ſaunt, whom Hector had ſlayne in ba-
taye, after many great ſeates that he
had done that day, and becauſe he was
armed with moche ryche & precious ar-
mours, Hector did coueyt them greatly
and enclyned him vpon the necke of his
horſe, for to deſpoyle the Corps. Then
Achylles whiche folowed behynde his
backe, for to take hym at his gre dyſco-
uerte, ſtroke hym vnder his Armour.
And at one ſtroke, caſt hym dead to the
grounde. wherof it was great doma-
ge, for a more valyaunte knyght neuer
gydded hym with a ſworde: Of whom
any Hylories make mencion. And that
ſuche couetyſe maye be damageable in
ſuche a place it appereth, by the ſayde
aduenture. Therfore ſayth the Phylo-
ſopher. Couetyſe dyſordinate, byngeth
a man to death.

The. lxxxviii. Allegorie.

That of Polybetes he ſhuld not co-
ueyte the Armes. we maye note
that the good ſpyte ought not to haue

The. lxxxviii. Allegorie.

couetise of any worldly thyng. For how
it bryngeth the soule to death (sayth S.
Innocent, in the Booke of the byltie of
mans condicion. That couetyle is a fy
re, that is neuer faciāt nor extyncte, for
the couetyle person is neuer content ha
uyng all that he desyreth, for whan he
hath that whiche he fyrst desyred, he de
syreth ever more, alwayes he establis
hed his conclusyon in that thyng whi
che he loketh to haue, and not in that
whiche he hath. Quaryte and couetyle
ben two horse leches, which neuer cease
to say (brynge, brynge.) And the mo
re that the value of the money gro
weth, the more is augmented the
loue therto. Couetyle is the
way, of spyrytuall death:
and many tymes of the
death temporall.

**Therefore sayth S. Paule
the Apostle.**

Radix omnium malorum cupiditas est.
Primo. Ad thymotheum. vi. ca.

The. lxxxviii. Byfonge.



The. lxxxviii. Terte.

BE not surprysed, with strait
ge loue, ne affoted
As dyd Achylles, (regarde ens
tentynelye)
Whiche dyd suppose (as in fo-
lye adoced)
His louer to make, of his grea-
test Enemye.

The. lxxxviii. Glofe.

Achylles affoted him of the loue of
Polixene the fayre mayde whiche
was

T. b.

The. lxxxviii. Booke.

was syster to Hector, & as he had sene
her in the vniuersarie of the obsequies
of Hector, i tyme of trelwes, whā many
Greekes went i to Troy, he was somoch
surprysed with her loue, that in no wyse
he myght endure. Therfore he sende to
quene Hecuba, that she wold cause the
marriage to be treated, and he shuld cau
se the warres to be ceased and the siege
to departe, & for euer they shuld be fren-
des, longe tyme was Achilles without
armyng hym agaynst the Troiens by
cause of this loue, and great payne he to
ke to cause the host to departe which he
myght not do, therfore was not made
the marriage. After this Achilles slewe
Troilus whiche was so full of valoure
that he was wel seblable to Hector his
brother after his yonge age. Of this
was so sorowful þ quene Hecuba, that
she sende vnto hym to come into Troye
for the marriage to be entreated, & there
was he slaine. Therfore saith she to the
good knyght, that of straunge loue he
ought

The. lxxxviii. Close.

ought not to assort him, for by ferre loue
haue many euyls hapned. And therefore
sayth one Sage, whan thyne enemyes
may not reuenge them, than is mestier
to kepe well and watche thy selfe.

The. lxxxviii. Allegorie.

Of straunge loue the good Sprite
ought not to assort him, that is to
vnderstande, he ought to loue nothing
except it come wholly of God, & ending
in hym, & euery straunge thing (that is
to say the world) he ought to hys, and y
the world is to be hated, sayth s. Augu
stine in expounding the Epistle of s. Iohn,
the world passeth with all his concupis
cence. Than, O thou man reasonable
whether semeth the better, to loue the
temporall, and to passe and syde away
with the tyme: or to loue Iesu christ
and to lyue perpetually with hym.

To this purpose sayth s. Iohn
in his fyrst Epistle.

*Nolite diligere mundum neque ea que in mundo
sunt. primo, Iohann. 1. ca.*

Enter

The. lxxxviii. Hystorie.



The. lxxxviii. Tepte.

Enterpryse thou neuer, folishe
 The armes in feelde
 To body, and soule, whiche per-
 ryll doeth purchase
 As (one arme bare) to fyght (or
 without any sheelde)
 Of Ajax, take thou aduertence
 in this case.

The. lxxxviii. Epse.

Ajax was a knight of Grece mo-
 orgu

The. lxxxviii. Close.

eriguyllous and proude, but he was ne-
uertheles a good knight of his hande,
and by pryde and fyeritie, he enterprised
armes, and to fyght w one arme bare,
and discovered of his sheelde, so was he
perced, through and, through, and ran
downe dead. And therefore sayth Othea
to the good knyght to do such armes is
of no honour, but is reputed for folly, pri-
de, and ouer much petyllous, so sayth A-
ristotle: many erre and traungelle by in-
no: aunce and default of knowlege and
they knowe not what is to be done, ne
what is to be refused, and other fayle
by pryde and arrogancie.

The. lxxxviii. Allegorie.

That he ought not to enterpryse fo-
litt he armes is that the good spirite
ought not to affie him in his proper fra-
gilite, as sayth s. Augustine in a sermon
that no mā ought to presume of his spe-
che whan he pronounceth a wondze, ne
no mā ought to affie him this strength
whan he suffereth temptacion, for yf we
speke

The. lxxxviii. A. Registe.

speke sagely our wordes come of God, &
ye be endure steadfastly temptacion, the
aduersities come of god, & not of our pa
ciance. To this purpose sayth s. Paule.

*Quia iam talem habemus per christum ad deum
non sumus futientes aliquid cogitare ex nobis/
tam ex nobis. Secundi ad corinthios. iii. ca.*

The. lxxxix. hystorie.



The. lxxxix. hystorie.

The travtoure Anthenoz, ex
ple and chafe

whiche

The. lxxxv. Text.

Whiche agaynſt his, Countre
hath purchaſed treaſon
As a deſoyall, ſcarioth Judas
Do yelde vnto hym his huyze/
due to hym by reaſon.

The. lxxxv. Gloſe.

Athenoz was a Baron of Troy
whan it came to ende of the gre-
uous batailes of Troy, the Grekes whi-
che had long holden the ſpege afore the
cylie, knew not how to come to the mea-
ne to take the cylie, for it was of great
ſtrength, but by the exhortaciō of Athe-
noz, for wrath that he bare to kyng Pri-
am he exhorted them & ſayd: howe they
ſhuld ſayne to make peace w the kyng,
and by that way he hym ſelfe ſhuld put
them win the Cylie & giue to them pal-
lage, ſo was it done, wherby Troy was
betrayed, and for ſomuch that to great
was the treaſon and euylneſſe of hym.
He ſayth to y good knyght that all his
ſemblables where he may them knowe
he

The. xxxv. Glose.

he ought to chase and exyle, for moche
ben such people to be hated. Plato saith
Barate, is the Capytayne and gover-
nour of euill men.

The. fpppov. Aft: gorte.

Good men xioric hath not yet made.
your fute But you shall Rede ^{with} your fadgg

Author which ought to be chas-
sed, we may vnderstande that the
good spryte ought to chace fro hym all
thyng wherby inconuenience myght to
him come. Of this sayth s. Augustine, &
he which is not diligent to eschewe the
inconueniences, is semblable to a but-
terflye, whiche turneth her so longe a-
bout the fyre of the Lampe, that her
winges be brent, and then is she drow-
ned in the oyle, and the vyde which fly-
eth so long about the byrdome that at
the last it is fastened in her fethers. Ex-
ample of s. Peter which abode so longe
in the courte of the prynce of the lawe,
that he fell in such inconuenience to de-
ny his mayster. And Salomon sayth.

Enge a via maior; ne tranſcas per
eum. *De poutrebiolum, titl. ca.*

Suffre



The .lxxxvi. .v. pte.

Suffre none offeryng to co-
me to the Temple
Of Mynerne / by thyne Ene-
myes pertured
Of the Horse of tree / take thou
good exemple
If it had not ben / Troye had
yet endured.

The .lxxxvi. Glose.

The Grekes made a trewe by farn
U. i. tyle

The. lxxxvi. Glose.

tyl to the Troiens, by the treason of
Antenor, they sayd they had auowed a
gyft to Minerue the goddes which they
wold offre, and they caused to be made
an hourse of tree of merueilous greatnes
which was ful of armed knyghtes, and
it was so great that it behoued to breke
the gate of the Cytie, that they myght
enter, & upon wheles was set this hourse
which they drew vnto the temple. And
whan the nyght was come, by stert the
knyghtes and put themselves forth of the
hourse into the Cytie, all the people they
slew, brent, & destroyed, the cytie. Ther
fore sayth Othea to the good knyght,
that i such fayntyse, nor such offeryng he
ought not to affie him. To this purpose
sayth the sage, a man ought to doubte
the subtelties & engines of his enemye if
he be sage, & yf he be a foole, his euylnes.

The. lxxxvi. Allegorie.

By the temple of Minerue, we may
vnderstand the holy churche, where
ought not to be offered but sayson, & c.

Augu.

The. lxxxviii. Allegorie.

Augustine saith in the booke of sayth, that
without the company of our mother ho-
ly church any goodnes may to no mā p-
fect, ne the workes of mercy may be of no
valure, ne the lyfe perdurable be had, ne
without the circuite of the church may
be none helth. Therfore sayth David.

Audite laus mea in ecclesia magna.

The. lxxxviii. Hystorie.



The. lxxxviii. Tepte.

In strength of thy Castell, be
not to moche assured

U.ij.

foi

The. lxxxvii. Terte.

For Ylion, the stronge Castell/
and Thune

Ben taken, and brent, though
they were strongly mured

All thyng is betwixte, the han-
des of Fortune.

The. lxxxvii. Glose.

YLion was the mayster dongeon or
stronge holde of Troy, the strongest
and the fayrest, that euer was made/
wherof the Hystories maketh mencion
but this notwithstanding it was ta-
ken, brent, and brought to nought, and
also was the Cytie of Thune, whiche
was somtyme a great thyng, and for
so moche as suche cases do happen by
the mutabyltye of Fortune. Prudence
woll saye, & the good knyght ought not
to arroguel ne to holde sure hym self for
any strength. Therefore sayth Ptholo-
meus, of al moche as seigneury or lord-
shipp is more hygh, of somoch is & reyg-
ne or fall therof more peryllous. That

The. lxxxviii. Allegorie.

That he shall not trust to haue a sure castell, we may vnderstande that the good Spzyte ought not to haue regarde to any delyces. For the delyces ben transytoryous, not sure, but lea- dyng to dampnation, sayth saynt Hierome. That it is impossyble, that a person shall passe from delyces to delyces, as to go from the delyces of this worlde, vnto the delyces of Paradyce, that heare fulfylleth his belye, and there shulde fylle, and satysfye his soule. For the condicion of the soule, is there to haue her dylectacion. And it is not gauen to them whiche suppose to haue the worlde perpetuall in delyces.

To this purpose
is it wryt-
ten in the Apoca-
lipse.

Quantum glorificante se et indelictis fuit tam-
tum dare et tormentum et iudicium. Apo. xlviii. ca.

U. iij.

Circs



The. lxxxviii. Tente.

REgarde that the porte, of
Circes be excheved
Where, of Ulixes, the knygh-
tes dyd repayre
And were to the fygure of swy-
ne, transmuied
Remembre the fauour, that for-
tune dyd them bayre.

The. lxxxviii. Glofe.

Circes was a quene which had her
real-

realme vpon the see of Italy, and was a
 great enchaunter and moche knewe
 of sorcery, auauementes, and incanta-
 tions. And whan Ulixes which went by
 the see after the destruction of Troy, en-
 tended to retorne into his Countre, by
 many great and peryllous turmentes,
 that he had. He arriued at the porte of
 her lande, and sende to the quene by his
 knyghtes to knowe yf he myght surely
 take hauens vpon her grounde. Circes mo-
 che faynely welcomed and fested the mes-
 sagiers, and by semblaunt of curteysye
 she dyd to be brought vnto them drinke
 that was moche delicious to drinke, but
 such vertue it had by poyson that sodein-
 ly the knyghtes were transmued into
 Hogges. Circes may be vnderstande in
 many maners and may be entended for
 a lande or a countre, where the knyghtes
 were put in fowle or bylepne prison, and
 she maye be also a Lady full of incon-
 stance, mutabilite, and vagaunt. And
 that by her many knyghts errant, that

The. lxxxviii. Gloſe.

to ſay purſuyng armes, which ſpecially
were of the people of Elites, that is to
ſay malicious & auſed were holden at
ſoourne as hogges or ſwyne. And ther
fore ſayth he to the good knyght that
at ſuche ſoourne, he ought not to reſte
hym & Ariſtotele ſaith. He that is wholly
enclyned to fornicacion, may not in the
ende be labeded ne allowed.

The. lxxxviii. Allegorie.

The porte of Cires, we may vnder-
ſtand for Ipocriſy, which the good
ſpyte ought to excheue ouer all thyng.
And againſt the Ipoctrices ſayth S. Gre-
gory in his morales, that the lyfe of I-
poctrices is no more but a fantaſticke a-
uſyon, and a fantaſye Imagynatyfe/
whiche ſhoweth outwardlye the ſemi-
blaunce of an Image, and in very dede
is nothyng worth inwardely. To this
purpoſe ſaith our Lorde in the Goſpell.

*De vobis ipocrite qui ſimiles eſtis ſepulcristis deal-
batis que a foris apparent hominibus ſpectoſa ſunt
Vero plena ſunt oſſibus mortuorum. Mathel. xxiii. ca.*

Thou

The xxxix. Hyfote.



The xxxix. Teyte.

Thou oughtest not to shewe
wyle parables and fayre
To them that lacketh reason/
them to vnderstande
Of this by Yno, take good ex-
amplayre

U.b.

Whiche

The xxxviii. Telle.

Ubhiche the sodden corne, dyd
sowe vpon the lande.

The xxxix. Glose.

YAD was a Quene, whiche cau-
sed for to sowe Seedes, after that
she had sodden it, whiche neuer wolde
growe agayne neyther beare fruite.
And therfore woll Othea saye, to the
good knyght, that saye reasons well
ordayned, and sage auctorities, ought
not to be sayde to people of rude vnder-
standynge, whiche knowe not the en-
tent thereof. For than they be losse and
wasted in bayne. And therfore sayeth
Aristotle. Euen so as the rayne pro-
fyteth not to the Seede, that is sown
vpon the stone. In lyke maner good
argumentes doth not profyte vnto the
Inscrpyent.

The xxxix. Allegorie.

That saye reasons, oughte not to
be sayde vnto them, whiche ben
Ignorant, whiche can not understan-
de

The. lxxxv. Allegorie

de them. So that it is a thyng lost.
But that Ignoraunce is to be blamed
sayeth saynt Barnarde in a Booke of
the fyftene degrees of humylytie, that
they excuse them for nought of fragy
lyte or Ignoraunce, whiche to the en-
tent that they may synne, more freelye
ben wylfullie frayle or Ignoraunte,
and many thynges whiche ought some-
tyme to be learned / ben oftentymes
vnknownen / by neglygence to learne

them, (by shouth to demaunde
them,) (or by shame to en-
quyre them.) And al such

Ignoraunce hath
none excusa-
cion.

And therfore sayth
saynte Paule
the Apo-
stle.

St quis ignorat, ignorabitur,
Primo, ad corinthios, xliii. ca.

The.

The. L. Hyfiole.



The. L. Depte.
The. C. Authozyties, set in
this

this booke

Despyse not the effecte , for the
wordes abused

For of a woman, August docu-
mente tooke

That to be adoured , he viter-
lye refused.

And where the translatoure,
hath not well perused

this style, because of ygnoraunt
entendement

The vertuous (doubtles) woll
holde hym excused

But the enuyous tonges , ben
euer insolente.

Cesar Augustus was Emperour of
Rome, and of all the world, and by
cause that i the tyme of his reygne was
peace through all the worlde, so that he
reigned

The. L. Glose.

reigned and gouerned all peasible. The
folys of the people miscreant beleued that
the same peace was by cause of the good
nes of him but it was not, for it was by
cause of Iesu chist, which was borne of
the virgyn Mary, and was than upon
earth, and as long as he lyued in earth
as man, peace was established by al the
world. So wold the blynde people haue
worthyped Cesar as a God. But than
Sibilla Cumana to hym sayd that he
shuld kepe hym fro beyng adoured and
shewed him that there was but one
ly God, which al hath created, and than
he brought him vpo an hye mounteyne
forth of the cytie, and whin the sonne by
the wyll of our Lorde, appered a virgyn
holding a childe, Sibille shewed it vnto
him & sayd, that the same was the very
God which ought to be adoured, & than
Cesar adoured him, and to hye did great
reuerence. And by cause that Cesar Au-
gustus which was prince of al the worl-
de, lerned to knowe God, at the credence
of a

The. C. Gloſe.

of a woman, may be ſayd to purpoſe the
aucthorite ſayd by Hermes: be thou not
aſhamed to here truth: a good enſygne-
ment who ſoeuer ſayth the ſame, for hereby
ennobleth hym that doth pronounce it.

The. C. Allegorie.

Where Origen ſayth he hath wyrt-
ten to hym an C. Aucthoures, and
that Auguſtus toke learning of a womā
is to be vnderſtand that good wordes,
and good enſygneementes are to be alow-
wed of what ſoeuer perſon they be ſayd.
Of this ſaith (Hugo de ſancto victore.)
in a booke called Didactalicon. That he
wyſe man hereth gladly althings and
lerneth ioyouſly of euery man, he redeth
voluntarely al enſigmentes, he diſpy-
ſeth not ſcripture, he diſpiſeth not the
perſon, he diſpyſeth not the doctrine, he
enquireth indifferently ouer all, of all,
where he ſeeth that he hath default, he
coſydereth not what he is that ſpekerh
but what it is that is ſpoaken, he taketh
no regard of howe moche he hym ſelfe
hath

Th. E. Allegorie.

hath knowledge, but of howe much he
knoweth not. To this purpose sayeth
the Sage.

*Quis dicit et dicit cum omni contemptu
sapientiam. Ecclesiasticus iii. ca.*

Thus endeth the .C. Histories of
Troye, translated out of French
into Englyshe, by me. R. W.

Imprynted by me Robert
Wyer, dwelling in S. Mar-
tyns paryllhe, at charyng Crosse,
at the sygne of S. Iohn Euan-
gelist besyde the Duke of
Suffolkes place.

*Cum privilegio, ad impri-
mendum solum.*

ROBERT WYER

